THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XXII **Philadelphia, January, 1934** **No. 4**

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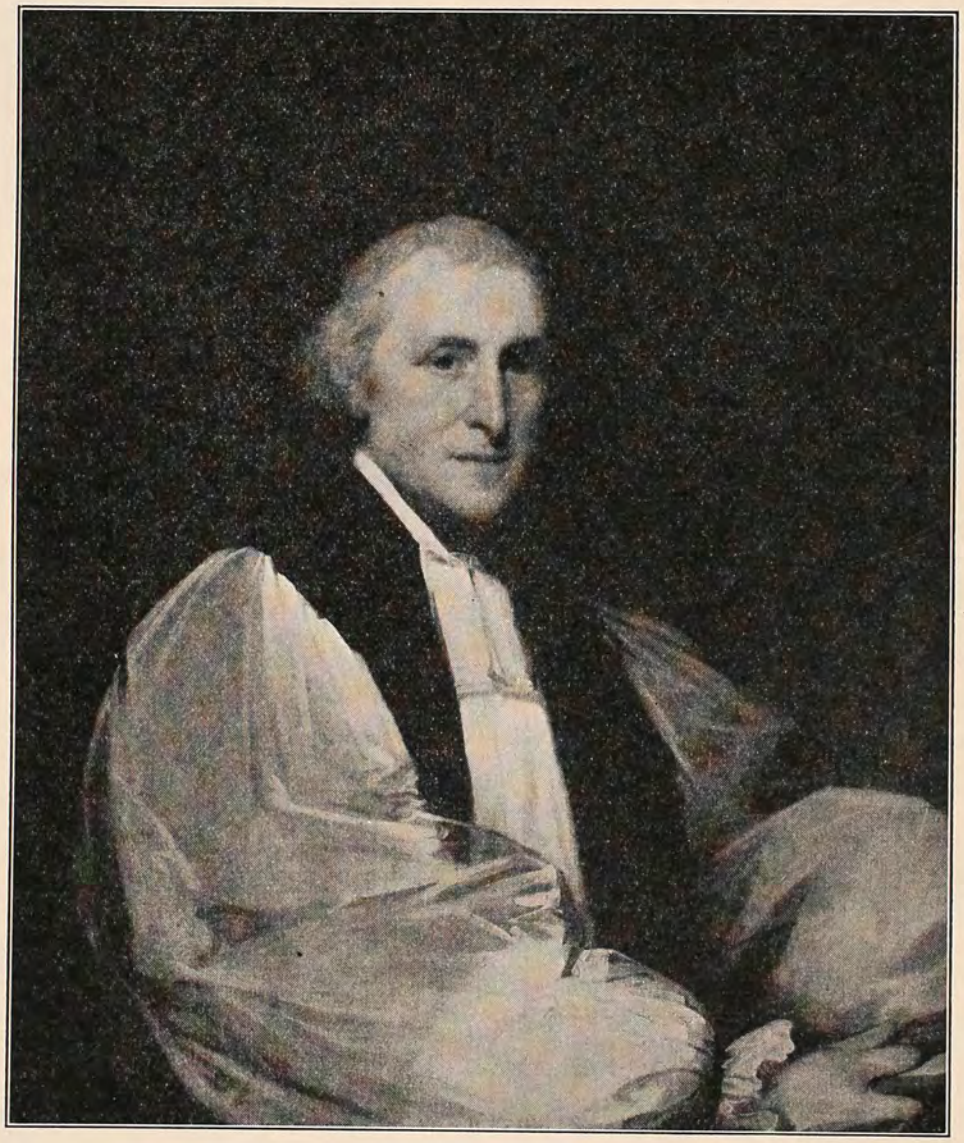

William White: Born, 1746; B.A. 1765; Deacon and Priest, 1770-1772; Assistant Minister, 1772-1779; Rector, 1779-1836; Bishop, 1787-1836; Died, 1836. This etching is a reproduction of the Gilbert Stuart portrait made about 1796, when Dr. White was 48 years of age. *See article by the Rev. Dr. Louis C. Washburn on Page 112.*

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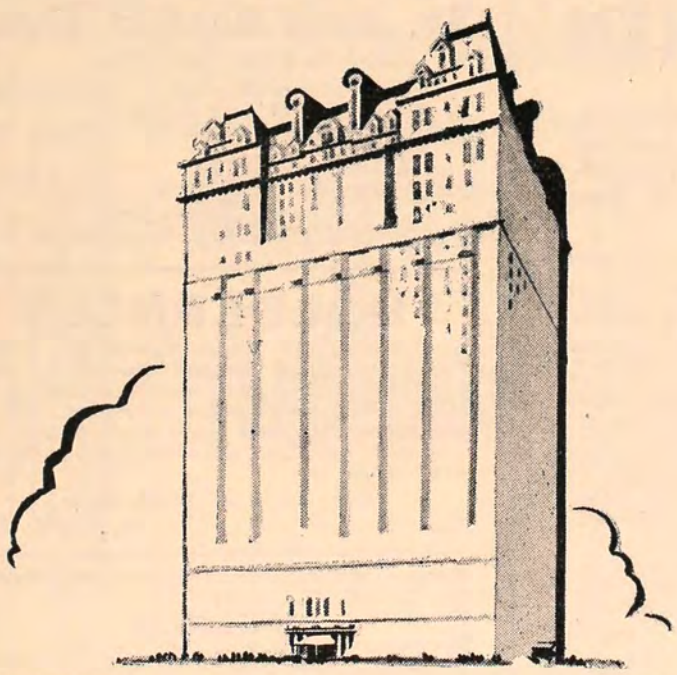

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XXII: NO. 4 PHILADELPHIA, JANUARY, 1934 Fifteen cents a copy One dollar a year

The Bishop's Message

In 1934 we look forward to the 150th Anniversary of the first meeting of the clergy and laity for the purpose of establishing a National Church. This meeting was held in May, 1784, in the city of New Brunswick, N. J. This is an event of so great importance that the General Convention will hold its Triennial session at Atlantic City, beginning October 10, 1934. At that time the Church has a great opportunity both to make an exhibition of her strength and also to express the depth of her thanksgiving to Almighty God for His lovingkindness to us.

There is no city in the Union more accessible and the railroads will be willing to make great concessions in fares. The city stands in the midst of the most dense population of the Episcopal Church, and if each Diocese will do its part there is no reason why this may not be the most notable Convention of our history.

New Jersey has a communicant population of 33,271; Newark of 54,000; New York, 94,804; Pennsylvania, 73,020; Bethlehem, 26,367; Harrisburg, 13,114; Delaware, 6,622; Maryland, 32,672. In addition to the communicants there are members of our Sunday Schools to whom a General Convention would be a great object lesson. On December 8th your Bishop visited Atlantic City as the guest of Bishop Matthews. He found there Bishops Manning, of New York; Washburn, Coadjutor of Newark; Stires, of Long Island; Cook, of Delaware. Together they made a study of accommodations. Your Bishop feels safe in saying that no city in the Union could better house the Convention.

The Auditorium has one room that can accommodate 40,000 people. By putting chairs under the galleries the capacity can be increased to 50,000. Another room, accommodating 4,000, can be used by the House of Deputies. The House of Bishops will meet in Haddon Hall, where there are ample and beautiful accommodations. In Haddon Hall there is also a Chapel for Early Celebrations. The Woman's Auxiliary will occupy the Convention Hall of the Hotel Chelsea, accommodating over 2,000. Twenty-four additional rooms, with accommodations for from 30 to 350 each, will serve as meeting places for committees.

It is the great dream of your Bishop that at least 40,000 shall be at the opening Service. Pennsylvania ought to send nearly half that number. To do this there must be a central committee that shall see to the forming of local committees in each Parish. The opening day is the one on which we should concentrate. At 10 o'clock that day probably 130 Bishops and a great host of Clergy will take part. The music will be the massed choirs of the Diocese, with additions from neighboring Dioceses. It will be thrilling. The afternoon can be spent in visiting various exhibits and meeting friends. In the evening a great reception will be held in Haddon Hall. The entire first floor will be given up to this. Anyone who is familiar with this hotel will know how wonderfully beautiful this can be made.

It is believed that the cost to each visitor on the opening day need not exceed $5.00. The railroad fare will probably not be more than $1.25, with an extension of time for a special train leaving after the reception. One dollar can be put in the Offering, leaving $2.75 for lunch, dinner and, if need be, a bath. Food is very reasonable and very good at Atlantic City.

I would like every Rector to start the work in his own Parish. It would be fine to have a report of the percentage of communicants of each Parish attending. I believe there can go forth an influence from such a gathering that will be immeasurable.

We will also celebrate the 150th Anniversary of our own Diocese this year. Part of this celebration will be in connection with our Convention in May and part in connection with the General Convention. A pilgrimage will be made from Atlantic City to Philadelphia to visit our historic shrines.

There is an article in this issue from the graceful pen of Dr. Washburn. The Bishop hopes to say more in succeeding issues, but commends most heartily what the Rector of Christ Church has written.

COMMITTEE IS APPOINTED ON HOTEL RESERVATIONS FOR GENERAL CONVENTION

In preparation for the Fifty-first Triennial Convention of the Church, which meets in Atlantic City next October, the Diocese of New Jersey has appointed a Hotel Reservations Committee, to be of service to any member of the Church who desires to make such reservations. This committee has opened headquarters on the Central Pier in Atlantic City, with Mr. Clifford B. Deacon as Chairman and in personal charge.

This year's Triennial Convention of the Church, it is anticipated, will be one of the most largely attended Conventions ever held. Additional interest is being taken in the meeting by reason of the preparations which are made in the Diocese of New Jersey and also in our own Diocese of Pennsylvania for the commemoration of the 150th Anniversary of each Diocese, and the possibility of the General Convention's participation. In opening a Hotel Reservations headquarters in Atlantic City at this time, Bishop Matthews aims to provide every facility for those who may purpose coming to the Convention to make their reservations as early as they may desire.

Chairman Deacon has completed application forms for reserving accommodations, together with rate schedules on the American or European plan at fifteen selected Boardwalk hotels and twenty selected Avenue hotels between the Boardwalk and Atlantic Avenue. The rate schedule also includes a diagram of the shore resort showing the approximate distance from each of the hotels listed to the Atlantic City Convention Hall, where the sessions of the General Convention will be held, beginning with the great opening service on Wednesday, October 10. It is requested that all applications for reservations be made direct to Mr. Deacon.

MARK 20TH ANNIVERSARY OF RECTOR'S ORDINATION

St. Thomas Day, Thursday, December 21, marked the Twentieth Anniversary of the Ordination of the Rev. James M. Niblo, Rector of St. John's Church, Norristown, and was observed by the members of the congregation in a Celebration of the Holy Communion, with the Rector officiating. Fr. Niblo is a graduate of the Philadelphia Divinity School and was ordained by Bishop Rhinelander. He served first as Curate at St. George's Church, West Philadelphia, and from 1915 to 1922 was Vicar of St. Michael's Chapel of St. Mark's Church before the Chapel was moved to Yeadon in Delaware county. For several years he was Associate Rector of St. Matthias Church, Los Angeles, Calif., and returned to the Diocese of Pennsylvania in 1925, becoming Rector of the Norristown parish.

Important Notice from the Bishop

We have not yet made up what we promised the National Council. There is still a deficit of $20,000 for 1933 which will tremendously affect the Church at large. We know you do not want the General Church to curtail its work because Pennsylvania has failed to do her part. It has been a hard year everywhere. Many have given only after great sacrifices, but the Church needs the whole amount. The Bishop is firmly convinced that there are persons both of large and small means who do not want to see the Church abandon any of her work, because of financial stringency. Will they not send substantial gifts to the Bishop at once that this may be averted? Our books close January 17th.

"And whatever ye do, do it heartily, as unto the Lord, and not unto men: knowing that of the Lord ye shall receive the reward; for ye serve the Lord Christ."

Francis M. Taitt

BISHOP TAITT DEDICATES MEMORIAL TO MRS. ARGO

Bishop Taitt on Sunday morning, December 31, officiated at the dedication of a beautiful window erected in the Nave of Holy Trinity Church, Rockledge, in loving memory of Mrs. Maude R. Argo, wife of the Rev. H. Fordyce Argo, Rector of the parish, the gift of the Ladies' Auxiliary and Friends of Holy Nativity.

Mrs. Argo passed to the higher life on January 2, 1933, after a long and devoted service to the parish, in which her Christian character radiated an influence that permeated virtually every department of parish life and endeared her to the hearts of every member of the church. For more than thirty-three years Mrs. Argo also gave her personal attention to the children, and was in charge of the Primary Department of the Church School. In addition to her devotion to the parish and as a helpmeet to her husband, whose rectorship of Holy Nativity covers a period of more than thirty-five years, Mrs. Argo was an outstanding leader in all community work.

The window, which occupies a space about nine by six feet, was designed by J. P. Reeves & Co., of this city, and is made of imported antique glass. The three main panels show Christ blessing little children, and beneath are the words, "Suffer Little Children to Come Unto Me." In traceried openings above are scenes related to the central design, one from the Old Testament, showing Hannah presenting Samuel to Eli, and one from the New Testament, Mary presenting the Child Jesus in the temple. The committee representing the Ladies' Auxiliary and Friends of the Parish comprised Mrs. W. E. Berry, Chairman; Mrs. Caroline Plumly and Mrs. William Jones.

ST. CLEMENT'S ARRANGES FOR ANNUAL MID-WINTER COURSE OF LECTURES

The annual series of Mid-Winter Lectures on Church Doctrine will be given again this year at St. Clement's Church, 20th and Cherry Streets, beginning on Monday evening, January 15, and continuing for four consecutive Mondays. The Rt. Rev. Samuel B. Booth, D.D., Bishop of Vermont, will give the lecture on January 15 and January 22. His subject on January 15 will be "The Incarnation," and on January 22 "The Atonement." The Rt. Rev. Rocksborough R. Smith, Bishop of Algoma (Canada), will give the lectures on January 29 and February 5. His subject on January 29 will be "The Eucharist" (especially as the extension of Incarnation and the Atonement), and on February 5, "Ceremonial." Each one of the lectures will be preceded by an Organ Recital given by prominent city organists. The Organ Recitals will begin at 7.45 and the lectures at 8.15. A Silver Offering is asked for on each evening, and there are no cards of admission. Please invite your non-Episcopalian friends to come with you.

CATHEDRAL CHAPTER OPENS ST. MARY'S CHAPEL, UPPER ROXBOROUGH, FOR SERVICES

With the appointment of the Rev. James M. Niblo, a member of the Cathedral Chapter and Rector of St. John's Church, Norristown, as Canon Residentiary, St. Mary's Chapel of the Cathedral Church of Christ, Upper Roxborough, was opened for religious services on Friday afternoon, December 8, and announcement was made that on every Saturday afternoon beginning December 16 a Service of Evening Prayer will be held in the Chapel at 4 o'clock.

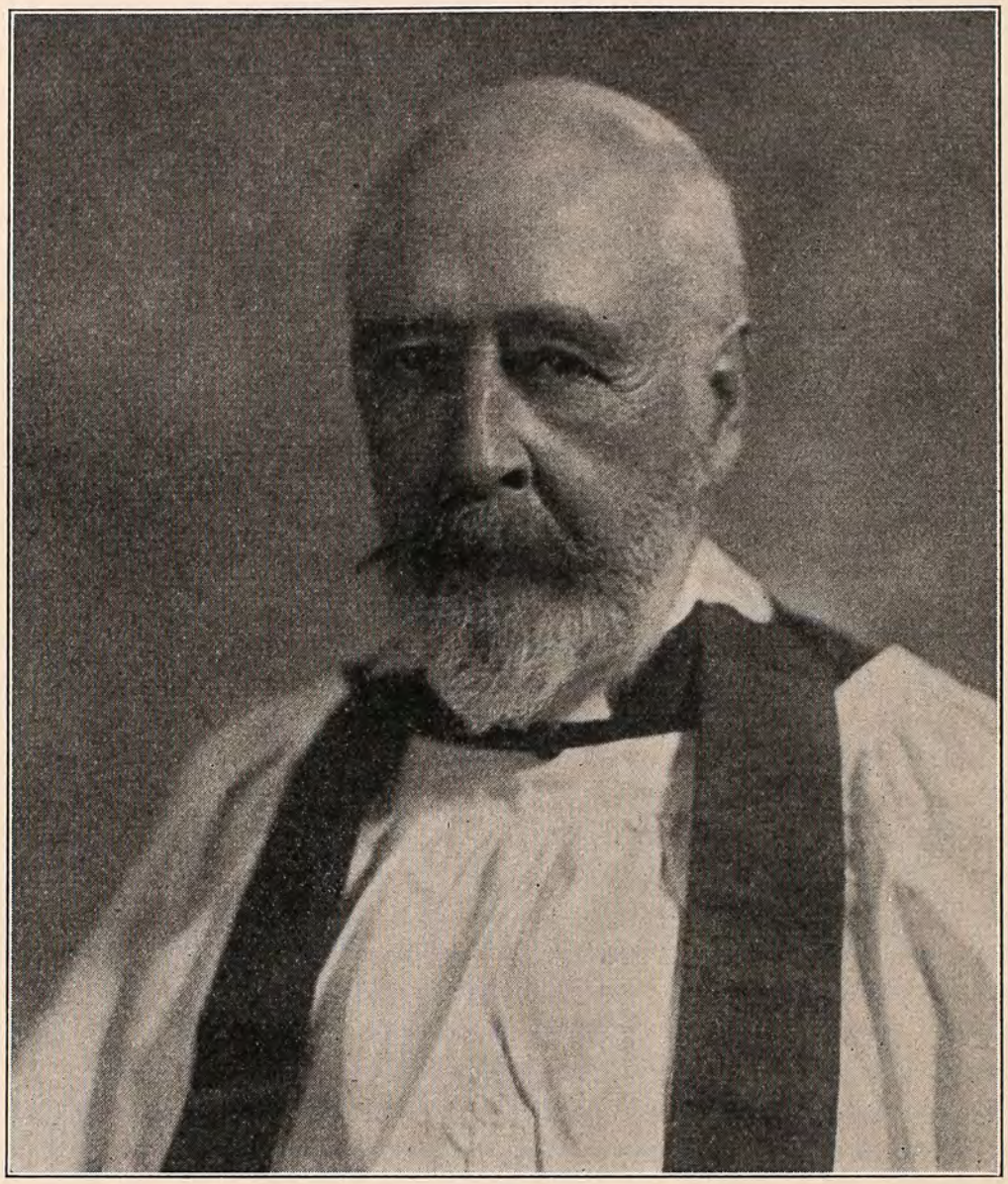
The initial service on December 8 was held at 5 o'clock, and comprised a shortened Service of Evening Prayer. The Bishop of the Diocese officiated and the congregation included members of the Cathedral Chapter, Mr. Frank R. Watson, senior member of the firm of architects who designed the building, and workmen engaged in the erection of the structure.

Although the work on the Chapel is not yet completed, the Cathedral Chapter decided it had progressed to the point where it should be made available for the services of the Church. As further progress is made in the completion and furbishing of the interior, it is planned to increase the number of services. For the services now being held the Altar that was used in the Chapel of the Bishop's House on South Twenty-second Street has been installed, and chairs also have been placed for the use of worshippers.

Ground was broken for the building of the Chapel by Bishop Taitt on June 23, 1932, and on June 3 of the year which has just ended the Bishop officiated at the Blessing of the Foundation Stone, memorializing the date on which the actual construction of the building was started in June of the preceding year.

The Chapel occupies a position about 325 feet west of the line of Ridge Avenue, a short distance below Manatawna Avenue, and near where the Henry Avenue Boulevard joins with Ridge Avenue. It is built on a portion of the 100-acre site to which the Cathedral Chapter holds title. This portion comprises three and one-half acres and is intended to be the site of the Cathedral proper. St. Mary's Chapel is located at the easternmost part of these three and one-half acres. It has accommodations for about 300 persons. There is a roadway leading from Ridge Avenue direct to the Chapel, and the Cathedral Chapter has had appropriate signboards placed on each side of this roadway along Ridge Avenue indicating the entrance.

Italian Missionary Paints Portrait of Archdeacon Bullitt



The Rev. G. A. Scarinci, priest in charge of the Italian Mission of St. Francis of Assisi, West Philadelphia, who painted the picture of "Christ in Gethsemane" shown in the view of the Bishop's office in the Church House, published in THE CHURCH NEWS of last month, it was learned, has also painted a portrait in oil of Archdeacon Bullitt, a photograph of which is shown above.

Mr. Scarinci, according to information which THE CHURCH NEWS has received, studied art in Italy, and before he entered the ministry executed a number of notable paintings. Since his ordination he also has completed a number of paintings which may be seen in a number of the churches of the Diocese. Included among these is a painting of "Christ in Gethsemane," in the Chapel of St. Mary of the Annunciation; "Come Unto Me" and "Ecce Homo," in the Chapel of St. Francis of Assisi; "The Transfiguration," in the Chapel of the Transfiguration in South Philadelphia, and "Angels," in the City Mission, 225 S. Third Street.

The oil painting of Bishop Rhinelander at St. James Church, 22nd and Walnut Streets, is the work of Mr. Scarinci, and he also has painted the Rev. Dr. Edward M. Jefferys, Judge Buffington, Judge Dallas, Mr. W. W. Frazier, Mr. Eugene Dixon, and a number of other individual portraits. The portrait of Archdeacon Bullitt is his latest work.

MR. LOUIS B. RUNK ELECTED AS CANON OF CATHEDRAL

The Cathedral Chapter at a recent meeting elected Mr. Louis B. Runk, of St. Peter's Church, Germantown, as a Canon of the Cathedral and as Treasurer of the Chapter to succeed Mr. R. Montgomery Haines, resigned. Mr. Runk is a Deputy to the Diocesan Convention from St. Peter's Parish, and is also a member of St. Peter's Vestry. For many years Mr. Runk has been among the active laymen of the Diocese, and over a very long period has been one of the leading spirits in the Church Club, of which he is a former President. At present he is Chairman of the club's Committee on Activities. In business life Mr. Runk is Assistant Trust Officer of the Provident Trust Company, which corporation is also the fiscal agent of the Cathedral Foundation.

You Are 150 Years Young

By the Rev. Louis C. Washburn, S.T.D.

Our New Year's greetings may lead to worthwhile fulfilment if we can help each reader of The Church News to get in this One Hundred and Fiftieth Anniversary year of our Diocese a fuller knowledge of the memorable contribution to American life and the readjustment to the post-Revolutionary era made by the Church of our allegiance; and if then we can share with every member of the Diocese, and through them with so many of our contemporaries as will heed, the spiritual secret of our national recovery in a crisis when other expedients prove futile.

With a more or less conscious purpose toward such objectives, the Diocesan Convention of 1932 authorized the appointment of a committee to consider and report upon a method of procedure. That committee's report was submitted to the Convention last May and was unanimously adopted. It appears in full in the Journal for 1933, page 334. Copies can be secured from the Secretary of the Diocese. In brief it recounts the complicated conditions that confronted the solitary young priest, William White, and the notable laymen that rallied to his clear vision and dauntless initiative. It tells of the seven or eight successive meetings that he succeeded in assembling in 1784, shortly after the signing of the Treaty of Peace that closed the War for Independence.

Some of those who came together at Dr. White's invitation in his house included the Rev. Dr. Magaw, Blackwell and Hutchins, of Lancaster, together with such laymen as William Pollard, John Chaloner, Gerardus Clarkson, Lambert Wilmer, Plunket Fleeson, James Read, Matthew Clarkson, Dr. Currie, James Withy, Richard Willing, Dr. Shannon, Mr. Parr, George Douglas, Samuel Powel and Richard Peters. With singular clarity of Christian statesmanship these men inaugurated plans not merely for salvaging their local institutions and ecclesiastical properties which had been developed in the nearly ninety fruitful years past, but as well to think in the terms of the entire Thirteen Colonies, with their strikingly diverse background and situation, and to weld them into a unified Body of Christ that should continue to mould and inspire the personal and corporate character of the infant democracy.

Under the guidance of the singularly gifted young White steady progress was made, and with Provoost, of New York, and Madison, of Virginia, he was duly chosen to secure from England the historic Episcopate. They had already made imperative alterations in the Prayer Book, and made headway with steps to prevent the setting up of a separate ecclesiastical organization in New England under their non-juring brother, Bishop Samuel Seabury, of the Eastern Dioceses. The harmonious association of the Delaware River Settlements, Pennsylvania, New Jersey and Delaware, under the episcopal oversight of William White, continued in operation for a term of growing years. The first General Convention of the Protestant Episcopal Church in the United States assembled here for unprecedented action which under God has proved of incalculable benefit through all subsequent years. The Convention of 1789 held its sessions in three historic centers, Christ Church, Independence Hall and the College of Philadelphia. Two of those original buildings still stand and the third is now housed in the great University across the Schuylkill. The counselors in those formative assemblies of our Church were many of them the same outstanding personalities who led in fashioning the Declaration of Independence and the Constitution of the United States. In both movements they were guided by the Holy Spirit of the God of nations; and inwrought into the very fabric of both State and Church the emancipating and animating ideals and principles of the Lord Christ.

More particularly as to our own beloved Diocese, let us be quite clear that whatever may have been the experience in the earlier years in other Colonies, in this Quaker settlement (by the way, they were all spiritual children of the English Church, bound together in sharing the inner Spirit), the Church laymen who on their own initiative introduced the Church here were thereafter pastored and led by consecrated ministers of exceptional quality. From Clayton in 1699, Evan Evans, Vicary, Cummings, Jenney and Peters who brought them to 1775, the clergy here to a man were of superior caliber and expandingly fruitful accomplishments. As to White, let us relegate to their proper place the popular portraits of the venerable patriarch and remind ourselves that when the Declaration was signed White was but 28 years old, already a man of ripe scholarship, sound judgment, justifying his conscience in taking his stand with the patriots when left by his fleeing Tory brethren. Look at him as portrayed by Stuart in 1796. Recall the story of his journey through the wilderness to his Maryland retreat, to which he was conducting his little family upon the approach of General Howe; midway in that trek, beset with dangers, he promptly left them to the care of an unfailing Providence when notified of his election to be the Chaplain of the new Congress assembled in York. A man indeed of quick initiative and courageous action.

Make it abundantly clear what a pioneer task in the history of Christianity he committed himself to when in 1784 he set the faces of himself and his associates to continue under unprecedented conditions unbroken descent from the apostolic lineage of the English Church; and to secure the Episcopate from it rather than from one or another readier source. With a patience and persuasiveness that would not

be denied he concentrated upon Canterbury. Discover and proclaim the probable truth about that shrewd declaration made during his pressure upon the British Bench, which has been so divisively misunderstood and misrepresented. His convincingly established conviction as to the Divine origin of the three Orders of the ministry underlay that strategic statement, that, if they persisted in procrastinating, the new American Church might be forced to attack its great task without Bishops. Was this the daring challenge that helped toward the happy result? And then follow him after consecration at Lambeth, in recreating the forgotten type of an apostolic Chief Pastor fittingly adapted to his democratic environment, with none of the embellishments that seemed to his British brethren so essential to their lordships; and follow him as he quieted the local antagonisms to the translated officials. Was it not a balanced composite of both the passive virtues and the active energies that impressed itself on the confused religious movements of those days?

Only such a personality as his could have led one and another of the groups here to seek him out for counsel and guidance, and that at a time when the atmosphere in both the Old World and the New was surcharged with the poison of revolt against all godliness. What a striking tribute to his New Testament influence is borne by the way in which the Friends came to him who had refrained from making public the monumental manuscript laboriously compiled to demolish the argument of their apologist, Robert Barclay; and that induced the Swedish Lutherans to seek unity with him; and that brought Dr. Coke, the Methodist leader, to bespeak his help in holding his associate, Dr. Asbury, with the ill-regulated local preachers, into co-operative allegiance with their Mother Church. This is the man who was a whole theological seminary in himself, like Mark Hopkins on the end of his log; estimated by Henry Percival as the ablest theologian of his time in the land, an indefatigable pastor and philanthropist, a voluminous author of illuminating works, laboring largely at his own charges, an indomitable missionary following the trail across the mountains to Pittsburgh and up the valleys to Wilkes-Barre, luring to his tutelage the choicest youth, Chase and Hobart and DeLancey and Kemper, Muhlenberg, Montgomery and other gallant spirits. From his own Memoirs and other rich writings he reveals himself as a growing soul, staunch and utterly without partisanship in the historic Faith; a catholic Christian, indisputably, in its unperverted significance—and a Protestant Episcopalian absolutely; glorying in the heritage of the English Reformation. And yet further an American Churchman of undying example around whom all schools of thought recover fraternity. And all this and yet more while some would-be critics dare to belittle him as lazy and latitudinarian and lolling in a parochial easy chair. How dull they are who would characterize the months and years he spent in all this delicate and fruitful achievement as a "period of suspended animation."

The high purpose which must justify the recalling of the memory of this "Washington of the American Church" and the contribution which under such leadership the Church made in his time, is of supremest moment. Shall we not make it minister in some measure to the unifying of existing ecclesiastical antagonisms, and silence the divisive theological polemics of our day? Get the full meaning of that story of his spirited refusal to be labeled with a factional tag; wherein in effect he protested, "I'd as lief be called a pagan as a partisan. And we may recapture his realization that the truest enrichment of the Communion Office was made by the introduction of the Summary of the Law. In its spirit we may yet measurably prove our claims of being the Church of the Reconciliation for the blessed company of all faithful people. For our contemporary thinking, under the non-religious educational procedure of our public institutions has bred a generation that has lost the consciousness of the vitalizing power of our holy religion; and our disillusioned youth will commit spiritual suicide unless we speedily rise up in harmoniously witnessing to the saving mission of our Incarnate Lord and His Spirit-inspired Church.

To such ends your Diocese has authorized a program for the coming year. That program calls not merely for the publishing of a text-book and pamphlets that shall be studied and discussed in every existing group, parochial, sectional and diocesan; and that shall find utterance at the two focal dates of the Convention in May and the General Convention in October; and that shall be presented in pageant form not alone in one central performance; but in as many centers as will enlist the co-operation of large numbers within and beyond our boundaries. Yet other projects are in contemplation in harmony with the plans afoot in the Jerseys and Delaware and elsewhere, until the illuminating and vivifying story shall have left an enduring enrichment of life and thought near and far.

ADDENDA: *The best available sketch of Bishop White is by the Rev. Dr. Colladay, of Hartford, issued by the Church Missions Publishing Company of that city in their "Soldier and Servant" Series. Copies are 25c.*

And (ye local brethren) another distinguished Connecticut scholar, Samuel Hart, in his well-known treatise, gives us the best brief account of our part in refashioning the Prayer Book.

They are in line with the fine work of a New York investigator in telling us here about our Bray Library; and of the Florida student who throws valuable light upon another phase of our past in an article which appears in the current issue of the Pennsylvania Historical Magazine. This, then, is the year for Philadelphians to show that they are informed and can tell what this world so deeply needs to learn.

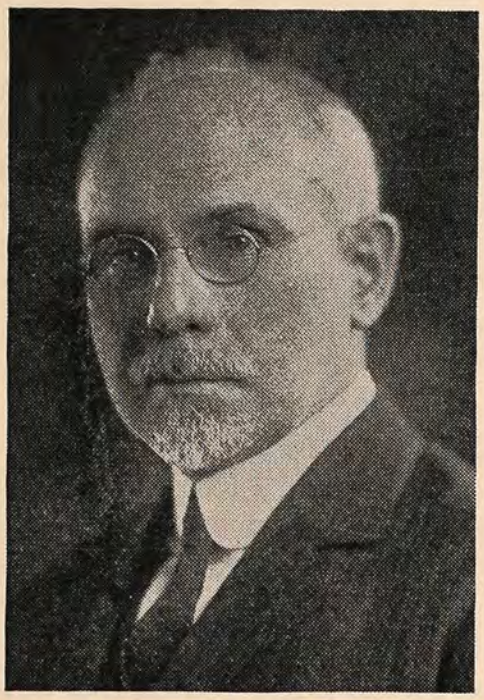
The Committee on Commemoration of the 150th Anniversary of the Diocese comprises the Revs. George H. Toop, David M. Steele, Louis C. Washburn and Messrs. Edward H. Bonsall, Samuel F. Houston, George Wharton Pepper and Parker S. Williams. The committee members would welcome suggestions, offers of co-operation, and contributions toward incidental expenses.

L. C. W.

Student Interest in Normal School Compels Second Semester

By the Rev. Herbert L. Johnson
Chairman, Commission on Teacher Training

Shall we have a second semester of the Diocesan Normal School? The Commission on Teacher Training wisely decided to place the whole question before the present school. Overwhelmingly the answer was in the affirmative. A questionnaire not only revealed that there was an unusual desire for a spring term, but also indicated a growing interest in the setting up of courses that would follow the conference method. Apparently the students wish less of lectures and more of discussion.



Dr. Walter Haviland

The second semester will open Thursday, January 18, and will continue for ten consecutive Thursdays. The registration fee will be $1, allowing the students to choose any three courses. Hours are changed slightly, the first hour beginning at 5.30 rather than 5.15. Supper will again be served at the cost of 25 cents, but at 6.20 rather than 6 o'clock.

Registration cards were placed in the hands of the present students before the fall term closed, together with a complete syllabus of the courses for the next term. Immediately registrations poured in and the nucleus for a splendidly enthusiastic school is already signed up. Further publicity will reach the clergy. Many who signed up for their courses declared that they found the greatest difficulty deciding what they would elect, because so many interesting subjects and outstanding leaders were being offered for each of the three hours.

A most unusual feature of the coming sessions is the Church School Conference series, in charge of three outstanding educational leaders—Miss Lily Cheston, Miss Hilda Shaul and Miss Elizabeth Frazier. There will be series of three conferences for teachers of each department in the Church school and for superintendents, running for an hour and a half following the supper hour. Experts in Kindergarten, Primary, Junior, High School and Adult Education will lead the groups. The first of the three conferences for superintendents will take up the Lenten Offering. Throughout the series, through discussion and sharing, we will attempt to meet the problems of the group.

Another unusual feature is an hour devoted to the study of other Church groups. Each Thursday at 7.15 an outstanding leader of some denominational group will be the guest and speaker. His objective will be to explain something of the historic background of his Church, to answer the question, "Why Am I a Roman Catholic?" "Why Am I a Baptist?" Dr. Walter Haviland, of the Friends; Rabbi Marvin Nathan; Father John Bonner, of the Roman Catholic Church, and Bishop Taitt have already accepted the school's invitation for one of these Thursdays. There will also be representatives from the Baptists, Lutherans, Presbyterians, Methodists and Congregationalists. See the next Church News for their names.

Men and women who are teaching the Life of Jesus will be greatly interested in the announcement that the school has secured the Rev. T. L. Harris, of St. Luke and the Epiphany, to present a course whose objective is to teach teachers how to present the Master's life. Again and again we have had informational courses in this subject. This semester we have a leader who will face, through the discussion method, the problems concerned with the modern criticism of the Gospel record.

Dr. William H. Jefferys, of the City Mission, will offer a course in Christian Mysticism, and Dr. A. Herbert Haslam, a leader in the Central Interdenominational School, will offer a most timely class in the "Religious Use of Art." More and more we are making appeal through the eyes. How shall we use pictures? What shall we see in pictures? What artist has best caught the significance of the Bible story? These questions Dr. Haslam will answer.

Social problems become in this semester a broad center of interest. The Rev. William M. Sharp will deal with the more general problems in his course on "The Church and Modern Social Problems," and the Rev. Thomas A. Meryweather, Director of the Crime Prevention Bureau, will present in his class some of the particular problems. Both these courses will not only follow the discussion method, but also bring in case studies for definite analysis.

In the recent questionnaire a very large group urged a course in "Comparative Religion." Immediately we got into touch with the Rev. "Jack" Hart, recently of the University of Pennsylvania. He is available and will present a course, "Other World Religions."

Besides these new leaders we are glad to announce the following who taught in the first semester: Mrs. Leon C. Palmer, who gives a course in "Personal Religion"; Rev. William T. Metz, who will repeat his course, "The Work of an Altar Guild," and Miss Margaret Smythe, who will direct the classes offered by the Girls' Friendly Society. The Rev. H. M. Stuckert, D.D., will give a course on the Early History of the Communion Office. A considerable group has already signed up for what reads like the most interesting study he has yet offered in the Normal School, "The History of Modern Christianity in Relation to Modern Thought." Both Russia and Germany, as well as the problems of the State Church in England, will be included in the discussion.

Rabbi Marvin Nathan

Miss Jane Welte, a teacher at the Penn Charter School, will present "Principles of Teaching," and Mrs. John Loman will offer a very original course entitled "Teaching Techniques." She will tell us how to use stories; how art, music and handcraft relate to teaching and indicate the wide possibilities of these and other techniques as expressional activities in Church school teaching. The Rev. Henry Davies, Ph.D., and the Rev. William

H. Pickford, Ph.D., will lead classes in Old and New Testament subjects respectively.

Enthusiasm characterized the opening session of the Normal School last October, and enthusiasm has marked every session of the fall semester. From a school a year ago of eighty, we jumped to two hundred and forty. The opening session found us all too unprepared at the registration desk to take care of the crowds. Additional helpers were commandeered on the spot and registration went along merrily. We had hoped for a good registration, our courses seemed to warrant a response, but we never dreamed of over two hundred!

Every Thursday evening between bells the stairways and the hallways were jammed with happy people making for their next classes. It seemed like a city night school of people seeking higher education. How significant that these people were seeking rather to fit themselves to teach more efficiently in our Church schools!

The supper hour was always a joy. The ample facilities of Holy Trinity Parish House made possible such happy arrangements. We thought seventy-five might come. Then we told the caterer "one hundred." The "ante" had to be raised to one hundred and twenty-five and then twenty-five more. With hymns and speeches and well-served suppers we had a good hour. Our last supper closed with Christmas Carols and prayers of thanksgiving for an unusually happy fellowship.

Much else, also, we are thankful for, especially that not a single class had to be discontinued for lack of students, for the fact that such fine co-operation came from every diocesan society working with us and offering courses, for the fact that their leaders have been so impressed with the first semester that they are eager to continue what they now think is no longer an experiment. We rejoice that so many leaders saw the possibilities of the plan and were so willing to help without remuneration. Our greatest cause for satisfaction lies in the demand that we should run a second semester. The faculty is ready—we wait for January 18.

CONFERENCE IS CALLED ON LENTEN OFFERING

The Commission on Church Schools of the Diocesan Department of Religious Education will hold its first Church School Conference for Superintendents in connection with material for the 1934 Lenten Offering on Thursday, January 18, at 7.15 P. M. The Conference will be held in the Church House, and an invitation is extended to all leaders who are interested to be present.

The Rev. Dr. McGregor, Executive Secretary of the National Department of Religious Education, has furnished the diocesan department with advance information regarding "Builders of the Kingdom," the 1934 Lenten Offering material.

"Our theme for 1934, 'Builders of the Kingdom,' was chosen," Dr. McGregor says, "because we feel that this is an appropriate time to let the lives of a few of our missionary leaders speak for themselves.

"The following outstanding Christian leaders have been selected for study: Bishop Brent; Bishop Asariah, of India; Archdeacon Russell, founder of St. Paul Normal and Industrial School for Negroes, Lawrenceville, Virginia; Philip and Vine Deloria, of South Dakota; Dr. Chapman, who spent so many fruitful years in Alaska, and Dr. Francis Wei, President of Boone College, China. Here are men who have beheld the vision of the Kingdom and made it a reality for others. The spirit of Christ shines forth in their lives and in their works. Through such personalities as these is the Christian religion made known throughout the world.

"For reasons of economy, only one set of stories is being provided this year. The author is Miss Winifred Hulbert, and the stories have been written to appeal to the junior-senior age. However, they may be readily adapted for the younger children where this is found desirable.

"In the Leader's Helps which will be provided the emphasis is being placed on the schools which give only ten or fifteen minutes each Sunday to the study of the Lenten Offering material. Suggestions are also provided for schools which make this material the basis of their curriculum during a six weeks' period."

HORACE WELLS SELLERS

On Sunday, 26th of November last, there passed out of this life one who, by his art and learning, blended with his strong personality, had served the Church of this Diocese, as well as the community, with honor and distinction.

Horace Wells Sellers was a communicant of St. Clement's Church, and for many years served on the Vestry, where, through his knowledge of affairs, he gained the respect of his fellows and by his kindly disposition endeared himself to them, while his piety and good works shone out, an example to others.

Among his forbears was the famous Wilson Peale, the portrait painter, from whom he doubtless inherited his artistic abilities, for he was an accomplished architect; and from his early professional days he had been a student of colonial art, particularly in architecture and design. Under his direction, the buildings in the group comprising Independence Hall and Congress Hall were restored to their present historical condition. It was, therefore, to be expected that Mr. Sellers would be invited to advise the Rector and Vestry of Christ Church in their endeavors to restore that venerable and precious structure to its early state and to preserve and protect it from destruction by dangers without. In the interior there exist certain tablets which were designed by Mr. Sellers and executed under his direction.

St. Clement's Church buildings were renovated by Mr. Sellers, whose artistic skill was employed in the remodeling of the interior; additional buildings erected, and, when it became necessary to relocate the edifice, the moving of the building westward a number of feet to conform to the new city street line, that difficult operation was accomplished under his supervision.

On the creation of the Commission on Church Building of the Diocese in 1913, Bishop Rhinelander selected him to be the advisory member of the commission. To the meetings of that commission he went with unfailing regularity; and to the deliberation of the problems submitted for counsel and advice he gave of the wealth of his knowledge and learning, undertaking with gracious willingness the obligations imposed by the needs of any case assigned to him. At these meetings his counsel was sought by all; his witty and quaint humor added much to enliven the seriousness of those deliberations.

From an association with him which extended over twenty-five years, intensified during my service on the commission, my own affection for Mr. Sellers grew deeper and my admiration of his good qualities higher as the years passed. It is in recollection of his usefulness and gentlemanliness that this wholly inadequate tribute is offered by

BURTON CHANCE.

December 15, 1933.

CHURCH HOME FOR CHILDREN

The Church Home for Children, now known as Angora School, asks that this statement be published:

"The income from the investments in our Endowment Fund has declined to such an extent that our revenue falls far short of the amount necessary to maintain the Home. We bespeak the help of all those who are interested in the care of children of our faith, whose parents are unable to support them or whose homes have been broken up. Our need is urgent."

JANE SINKLER,
Secretary.

The Church News

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1934

The year 1934 marks the One Hundred and Fiftieth Anniversary of the Diocese of Pennsylvania. This memorable event will be observed by an appropriate program next October, which it is hoped will include a reception to the General Convention, at that time meeting in Atlantic City, a commemorative sermon by the Presiding Bishop, and various other features, such as a great historical pageant presenting dramatically the acts of the famous men who by their unusual gifts and deep devotion established this great Diocese of Pennsylvania.

It is believed that through this program, and by means of historical pamphlets to be prepared in connection with the celebration, Church people of today may gain a more vivid conception of the revival of the Episcopal Church in those difficult days which immediately followed the Revolutionary War. There has not been either a widespread knowledge or an intelligent understanding of the tremendous tasks which confronted the Revolutionary forefathers in Pennsylvania, nor has their real greatness in guiding the Church been adequately appreciated. When the information is presented to the people graphically next fall in speech, and pamphlet, and pageant, they will be sure to say, as the Psalmist of old, "Yea we have a goodly heritage." For the lives and works of these devout and holy men should make them proud of the Church to which they belong.

CHRIST CHURCH, 1784

Naturally the celebration of the 150th Anniversary of the Diocese will center around Christ Church, whose Rector, William White, afterward first Bishop of Pennsylvania, was the leader both in the formation of the Diocese and in the organization of the Protestant Episcopal Church in the United States of America to succeed the Church of England in the American Colonies. This great man himself is worthy of the most splendid celebration this Diocese can give, for to him we owe more than to any other man in the whole of our history. And the old church which he served so long is the most sacred spot in all the vast field where the Episcopal Church works.

But not only to members of our own Church is Christ Church hallowed; its association with the first President and many other prominent figures in the Colonies and in the infant Republic has given it a unique place in the affection of Americans of every religious denomination. Like Westminster Abbey it belongs to the whole nation, for every good American feels a sense of ownership in this national shrine.

Since that is the case, it is gratifying that when a stranger enters the Church he finds the whole interior exactly like what the patriots saw when they resorted there for God's guidance in the trying days of the Revolutionary War, save for the memorial altar and windows. Visitors easily turn back the years and sit down reverently in the pews with Washington, Morris, Franklin, Hopkinson and others, and reconsecrate their own lives to the preservation of the great nation which the people of Christ Church helped to create. In these days when a new nationalism, which has many good features, has begotten a more lively interest in our own history and a deeper appreciation of the good taste of our forefathers in architecture and furniture, there is a desire for the exact restoration of colonial buildings and their furnishings to their original appearance. The City of Philadelphia has gone to great trouble and expense to restore the interior of Independence Hall to the exact appearance of the building on July 4, 1776, while John D. Rockefeller, Jr., has pleased the whole country by restoring the village of Williamsburg, the colonial capital of Virginia. Everywhere there are evidences of a revival of devotion to our Colonial heritage, and a righteous indignation at those iconoclasts of the Victorian era who destroyed so much of its fabric forever by replacing it with a mongrel Gothic.

No mention of Christ Church would be complete without a grateful acknowledgment of the remarkable work that Dr. Washburn, the present Rector, has done in bringing to the attention of Church people everywhere the distinguished services of Bishop White and the prominent place that this old church occupied in the Colonies and in the early days of the Republic. Year after year, by voice and pen, he has eloquently and persuasively presented the claims of Christ Church to the interest and affection of the American people. In a city that has been most reluctant to capitalize its historical associations he has by untiring efforts kept the importance of Christ Church before the people of the community. It is strange how modest Philadelphia is about its historic places. If Washington and Franklin had spent as much time in Boston as they did in Philadelphia, the brass mines of New England would have to break the N. R. A.

code to provide enough tablets to mark the spots where they stopped. But in Philadelphia many of them are unnoticed by visitors, and only a small percentage of Americans have seen our historic shrines.

To Dr. Washburn the Diocese owes a great debt for stimulating public interest in this sacred place, a debt which we hope will be duly honored. But, while giving due recognition to his interest in the past glories of the parish, it must be remembered that he is not merely an antiquarian, nor has he allowed the church to become only a museum of Revolutionary relics. Under his rectorship Christ Church is now, as in Colonial days, an active, up-to-date parish, engaged in even more extensive and diversified activities than in former years, doing a work that embraces in its scope not only worship for its own parishioners, but also constructive social-service for a declining neighborhood, ministering to the physical, mental and social needs of the many varieties of Americans who live within its beneficent reach.

That was a happy thought of Longfellow's to make the bells of Christ Church comfort the lonely foreigner, Evangeline, as she trudged to the house of pestilence to seek her lost lover, Gabriel. For it is symbolical of what the old parish has always done in ministering to the hearts of men and women of every denomination who need its help.

All honor to Christ Church, rich with the glory of her historic years, and to Dr. Washburn, who is helping her to make history still!

THE NORMAL SCHOOL

The fact that the enrollment in the Church Normal School is larger this year than ever before is an indication of the growing appreciation of the need for special training for teachers in our Sunday Schools. The Faculty and the Department of Religious Education, who have made possible the high standard of teaching that prevails in the school, deserve the warmest thanks of the whole Diocese; for better-trained teachers, as every Rector knows, has been one of the most urgent needs of our Church Schools.

Without condemning the Sunday Schools of the past, which have so much to their credit—including those who find fault with them—it is evident that the present-day teachers must have more technical training than those of a generation ago. It is still true that nothing can take the place of a beautiful character and a magnetic personality in a teacher, but even these virtues are enhanced in usefulness if their possessors are also well-informed not only in the subject-matter that they teach, but in the best methods of teaching. And it is just that the Normal School does. Some teachers, like some preachers, would be flat tires, no matter how well they were trained, and some will always be remarkably successful with no special training at all; but the average person, having just an ordinary personality and only a scant two talents of ability, can be made into a much better teacher by training in religious pedagogy in the Church Normal School.

St. Aidan's, Cheltenham, in 3-Day Canvass Clears Up Deficits and Debt

Under the leadership of their Vicar, the Rev. Herbert B. Satcher, members of St. Aidan's Chapel, Cheltenham, last month completed a canvass of the communicants, obtaining pledges and cash contributions which will make it possible to prepare for the Consecration of the Chapel and, in addition, to wipe out an operating deficit remaining over from the year 1932, a threatened deficit which confronted the Chapel for 1933, and assure meeting the 1934 budget for chapel expenses.

The result reported was reached within a few weeks. The movement had its inception at a meeting when the Vicar indicated that Thanksgiving Day of 1934 will mark the Tenth Anniversary of the first services held in the present Chapel building, which was provided for in a gift left by the late Mary Reed Bawn. Prior to that time the congregation worshipped in a Chapel which bore the name of Trinity Chapel, and with the erection of the new building the name was changed from Trinity Chapel to St. Aidan's. At this meeting the exact financial condition of the Chapel as to its operating expenses for 1932, 1933 and the outlook for 1934 also was presented.

The immediate effect of the meeting was the decision to inaugurate a canvass, and Mr. E. R. Pike, a member of the Chapel, was selected to draft plans for obtaining pledges and contributions to what was designated as a Consecration Fund. In the launching of the canvass the Vicar announced he would refund one-third of his salary as his gift. Associated with Mr. Pike on the special committee were William N. Stevenson, as Co-Chairman with Mr. Pike; Charles Haase, as Chairman of Arrangements; Mrs. Harry S. Ashworth, as Chairman of Woman's Work; Mrs. Robert K. Temple, as Chairman of Publicity, and the Rev. Herbert B. Satcher.

Following a Men's Dinner, a Women's Dinner and a Young People's Dinner, each of which served to focus increased interest in the movement, seventeen teams of two "partners" each made the personal visitations, beginning December 1. Reports were made in the parish house on Saturday, December 2, and again at a luncheon in the parish house on Sunday, December 3, following the morning services in the Chapel. On Monday night, December 4, at a "Victory Dinner," reports were received showing that more than enough pledges and gifts had been received to make reasonably certain the Consecration of the Chapel and the wiping out of all deficits in operating expenses and provide also for the 1934 Chapel expenses.

The total amount that it was estimated would be needed was $4,050. Pledges and cash gifts totaled $4,623.50. Of outstanding interest and significance, however, apart from the financial outcome of the canvass, was that a total of 174 pledges were received, as compared with a list of 83 pledgors carried prior to the canvass.

The slogan adopted for the movement which featured all correspondence was the Scriptural quotation:

"Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

"The friends thou hast and their adoption tried,
Grapple them to thy soul with hoops of steel."

DEPARTMENT OF CHURCH MUSIC

UNDER DIRECTION OF HAROLD W. GILBERT, MUS.BAC.

Further Comments on Boy Choirs

The Vacation

A vacation is just as necessary for choir boys as for anyone else. They should be out of touch with choir-room discipline and with the mustiness of the same old grind for a fair length of time each summer. After such a period of detachment they will return to the routine of rehearsals with some enthusiasm. If this vacation should last a month, much will be gained. If it can be made to coincide with the school vacation period (July and August), it will be still more beneficial. There is nothing so invigorating as a fresh beginning, and the first rehearsal after a good vacation is just that.

All choirmasters know the value of a choir boy's monthly pay envelope as an inducement to be regular and punctual. Some have still to discover the greater attraction of an occasional treat or excursion. The anticipation of an outing can do more to stimulate good work and regular attendance than the expectation of a monthly salary.

A period of camping during the summer vacation offers the ideal outing for boys. If a camping trip becomes a reality, and if the choirmaster takes personal oversight of arrangements and activities, unless he badly bungles matters he will emerge from the experience the idol of his boys. What better asset could he wish with which to begin a winter's work?

The Choir Room

The character of the choir room has much to do with the development of a choir's efficiency. A properly ventilated and well-lighted room, fairly resonant and of the right size, is the ideal. The choir room is a work room. Those who assemble there must use their eyes for reading two things at once—music and words. They must also keep their wits sharp for an hour or two, without any diminishing of alertness or concentration. Bad ventilation and bad lighting utterly defeat these ends.

The room should be resonant. The walls and ceiling reflect sound, and enable the choir to hear itself. Some rooms possess this quality more than others. A small chorus singing in a large auditorium is likely to miss this advantage. Even a smaller room may be deprived of its resonance by having a heavy carpet on the floor. Rehearsing in a room that is acoustically "dead" may have its advantages for a soloist who wishes deliberately to test his ability to develop vocal resonance. But to subject a choir to this condition, and especially boys, who are apt to regard rehearsals as necessary evils, is to court failure. Psychology is an element to be reckoned with in training boys. If they can be made to hear their voices made brilliant by some lucky structural feature of the choir room, their interest will be greatly quickened.

An organ is not a good accompanying instrument for rehearsals. A good piano, preferably a grand, is the proper instrument for the choir room. It should be jealously guarded against abuse, for its tonal quality should always be good—pungent, but not tinny. If it will not stay in tune it is a liability. Boys imitate very readily, and it is surprising to what extent the choir room piano influences their tones and intonation.

Proper seating facilities are important. Music desks on which hymnals and other music may be rested while in use are a great help in maintaining a good singing posture. Boys soon tire if required to sit erect and to hold their music at a correct level for the eyes. Such a posture may be maintained for a few minutes at a time, but not for long. A comparatively small outlay for lumber and a carpenter's time will pay for the construction of several choir desks, each long enough to accommodate a row of six chairs. These desks should be movable, to allow for occasional rearrangement of the choir room as experiments suggest.

In fact, changes from time to time in the seating order and in the general arrangement of the room are to be recommended. The same old thing, even in the room's appearance, will sooner or later have a debilitating effect upon the choir. When the choirmaster suspects that his singers are getting into a rut, he may well begin the inevitable overhauling with a complete shift of seating arrangement. Let them see different faces and hear different voices, and they become at once newly interested.

Posture

Sitting posture has been referred to as important. *Standing posture* during a service should receive far more attention than it does. It would be a revelation to many choir members (even young boys could appreciate it) to see themselves from the congregation's angle. Every choir seems to have a few members of the "hang-head" type —ashamed to be recognized. Perhaps good-natured ridicule is the only antidote for this trait. Indifferent posture is a sure sign of poor organization. What a difference it makes when everyone holds his book at a correct height, with his head erect—not cocked to one side as though he were afflicted with some deformity of the neck.

Criticism may also be directed against the all-too-common habit of shambling up the aisle at the commencement of a service and shambling down again at its conclusion. Such a spectacle as this presents suggests, "Where do we go from here, boys; where do we go from here?" Some choirmasters prefer to have their choirs move with some degree of military precision. Others object to this. Whether the choir marches in step or out of step is not the point. The important thing is that they proceed along the aisle decently and in order, their posture being dignified and reverent.

The choir that takes thought for such details will not only create a favorable impression upon others, but will become efficiency-conscious (to coin a properly descriptive term), which eventually is bound to have its effect upon other phases of organization aims. Self-pride (not self-satisfaction, mind you) is a first-rate quality for a choir to possess. It will meet any challenge with more than a fair chance of success.

Life is full of uncertainties, principal among them being the sure things.

Even the fellow who knows it all can learn a little by experience.

Reminiscences of Study Under Lynnwood Farnam

Some Random Thoughts on This Great Organist

By Robert Cato

This is the second of the series of articles by Mr. Cato recalling his impressions of Mr. Farnam as an organ teacher. The first of the series appeared last month.—Ed.

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Lynnwood Farnam may be credited with being responsible for a complete revolution in organ registration in America. He brought striking new conceptions to this art, demonstrating them in his own inimitable way throughout the country in his public recitals. His artistic convictions are even now gaining further ground, after his death, through being carried on and perpetuated by his pupils.

His greatest criticism of organists in general was the fact that they do not listen carefully enough to their own playing. He felt that this was more characteristic of organists as a whole than of any other body of musicians. Of course, it is true that not many of us are fortunate enough to be guided by a taste as unerring as was his, or by such keenly discerning musical ears.

To hear Mr. Farnam play any one of the beautiful trio-sonatas of Bach, for example, was a revelation. In the first place, he chose a combination in which the left and right hand voices were as nearly opposite as possible in color, and yet perfectly balanced, thus giving the utmost clarity to the charming interlacing of the parts. He gave just as close attention to the pedal part, both in the matter of phrasing, and in ingeniously bringing out a melody whenever it appeared in the bass. But all these and other technical difficulties, so numerous in the trio-sonatas, were completely conquered and subordinated to the beautiful flow of the music. In choir accompaniments he did things just as interesting and striking. He would often vary the playing of a hymn by using perhaps a tuba solo for the melody, with the accompaniment on great and full swell. Or if the choir were singing in unison, he might play the melody in pedal octaves, providing an independent part for the manuals.

Mr. Farnam was not so greatly concerned about having his pupils study a large number of organ works as he was in having each piece played beautifully. It was not at all uncommon for him to keep someone working upon a piece for as long as six weeks, or until he actually felt that the performance was as finished as possible.

The aimless wandering about on the organ, heard in so many churches before and after service, and which passes for real improvising, met with no favor from Farnam. At noonday services in his own church, where there might be congregations of half a dozen people, he would, if he felt a postlude were called for, quite often play a simple four-part Bach chorale. It is not known whether or not he was adept at the art of extempore playing, but he was a very ardent admirer of fine improvisation, such as Tournemire's at the Church of Ste. Clotilde in Paris.

One of the most amazing things about Lynnwood Farnam was his ability to sit down at an organ he had never seen before, and play any number of pieces beautifully. His infallible memory and technique would naturally enough stand him in good stead in this sort of test, but beyond these gifts—perhaps as a result of them—he had a perfectly invincible poise which was apparently never shaken by the new and sudden difficulties of a strange console. Two remarkable demonstrations of his ability stand out in the mind of the writer, it having been his privilege to hear Mr. Farnam play privately for a few friends on two different organs in London. On the one occasion, at All Saints' Church, Margaret Street, he gave a magnificent performance of the Bach Passacaglia and Fugue, obtaining a different combination for each of the variations, building up to a splendid climax both in the Passacaglia and in the Fugue, but binding together the whole in such a way that not a beat was lost between variations. Add to this the fact that there was not even one wrong note, and that it was all done on a very cumbersome console containing no general pistons, crescendo-pedal or sforzando, most of the changes being effected by hand. The other occasion was Mr. Farnam's playing of Vierne's "Westminster Carillon" at Holy Trinity, Sloane Street, on the fine old Walker organ in that church. Both these performances and their peculiar circumstances impressed themselves upon the mind of the writer in such a way that they will remain there always. One of the most charming things about such occasions was Mr. Farnam's entirely simple and unassuming manner, which was an important characteristic of his entire personality.

"One of the first organists of his time, he was a virtuoso without the virtuoso's usual curse of egoism; a great technician without the great technician's frequent passion for display. He was a master, but he used his mastery only in the services of what seemed to him the noblest things in music."*

*Lawrence Gilman in the *New York Herald-Tribune*.

CHURCH TRAINING SCHOOL STUDENTS PRESENT DRAMA

A Christmas service of dramatic worship, entitled "Joy to the World," was given by the students of the Church Training School, 708 Spruce Street, in the school chapel, on Sunday afternoon, December 17.

The program was planned and directed by Miss Mary Simms, who is giving a course in religious drama at the school this year. Miss Simms was assisted at the piano by Mrs. Percy R. Stockman, the instructor in voice culture. The part of Mary was taken by Miss Ellen Connolly, Joseph by Miss Patty Mitchell, while the Infant Saviour was portrayed by a light shining in a manger. Angels were impersonated by Miss Pressley Walsh, Miss Elizabeth Symonds, Miss Phyllis Little, Miss Florence Moore, led by an angel herald, Miss Jean Bone. The parts of three shepherds were taken by Miss Sarah Thomas, Miss Florence Hardman and Miss Sophia H. Walker.

Words of this play, as readers will remember, were published in the December issue of The Church News.

CHOIRS UNITE IN SERVICES

The combined Choirs of Holy Trinity Church, West Chester, and St. George's Church, Ardmore, recently rendered two musical services—the first in Holy Trinity Church, West Chester, on Sunday evening, and the second in St. George's Church. Both Choirs were under the leadership of Mr. Merton B. Frye, Organist and Choirmaster of St. George's (formerly of West Chester), and numbered nearly eighty men and boys. The programs of music presented were of an exceptionally high quality, and large congregations attended both services.

CHURCHWOMAN'S CLUB

The annual meeting of the Churchwoman's Club for the election of officers and other business will be held Tuesday afternoon, January 9, at 3 o'clock in the club rooms, 134 South Twenty-second Street. That same evening at 8 o'clock the first in the series of Tuesday evening events will be given, the "Feast of Lights." Service in St. James Church.

Other Tuesday evening events, each at 8 o'clock, are as follows:

January 16: "Let's Talk About Books," Miss E. W. Fisher.

January 23: "Songs Old and New," Mrs. Walker and the Club.

January 30: "A Trip Around the World" (illustrated), Mrs. Henry Paul Busch.

A complete program for Tuesday evenings in February, March, April and May will be published in succeeding issues of The Church News.

Bishop Roots Discusses Present Significance of Chinese Race at Diocesan Mass Meeting in Holy Trinity Church, Dec. 13

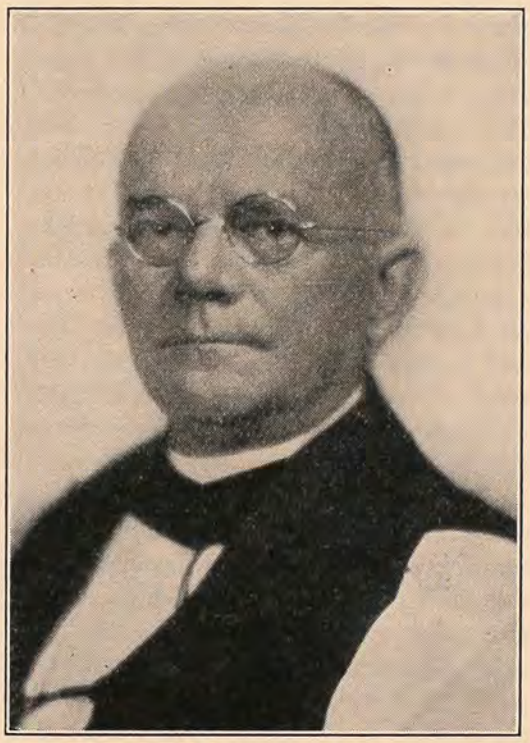
Early this year the National Council asked Bishop Roots to be a member of a team of six missionaries from the Orient, India and Egypt which would visit America and present the conditions of the countries and their religious needs. Bishop Roots laid the matter before the Diocesan Executive Council and it unanimously urged that he should accept the invitation and represent them in America. In this capacity he came to Philadelphia, bringing the greetings of the Church in China. His visit to us was the conclusion of a tour which included thirty-two cities.

The Field Department arranged a Missionary Mass Meeting, held in Holy Trinity Church on December 13, and in spite of the inclemency of the weather about 200 were present. Accompanying Bishop Roots was Dr. Wu, President of Gingling College. Dr. Wu is a very talented and charming Chinese woman and spoke of the need of religious training for the student body of China. "The old religions," said Dr. Wu, "are not adequate for the modern times. Science is finite, we need the Infinite."

The Bishop described a trip he made into the most northwestern province of China and of a visit to the tomb of Emperor Ch'in Shih Huang. The interesting and impressive thing about this visit was that this was the emperor who built the great Chinese wall 225 B. C. At that time he said that the old customs and attitudes of China were outworn and a new policy should be instituted. He accomplished this and instituted a policy which has endured till 1911. The unique thing about Chinese thought today, said the Bishop, is that the sentiments of the long-dead emperor are everywhere heralded as the need of China in her present crisis. Bishop Roots was the guest of Mrs. John Markoe while in Philadelphia. Following is an abstract of the Bishop's address:

"The Chinese race outnumbers any other race in the world of our day. Moreover, they occupy, as no other race does, the richly endowed and extensive territory which their ancestors have occupied since the dawn of their civilization, some four or five thousand years ago, so that in their flesh and blood and bones and brain are carried the inheritance of this continuous and rich civilization.

"The first emperor, Ch'in Shih Huang, may serve as an illustration of the significance of this long history. He flourished about two hundred and twenty-five (225) B. C. He it was who abolished the feudal system in China and established the government of China as an empire which was not questioned seriously as to its fundamental principles until the revolution of 1911, which inaugurated the Chinese Republic. When he proposed to abolish the feudal system, the scholars of his day, animated by the conservatism which has always been a permanent Chinese characteristic, warned him against changing the laws and institutions of



Bishop Logan H. Roots

the ancients. 'How can modern men,' they said, 'bear to think their ideas superior to those of the great men of the past?'

Burns Extant Records

"He in turn warned them that if they stood in the way of his reforms he would bury them. Apparently they did not take him seriously, and he took sixty or seventy of these scholars and simply buried them alive. He then proceeded to gather all the extant records he could find of China's past and made bonfires of them.

"Because of this violent disregard of the past and the records of the past, this first emperor's name was execrated for more than two thousand years, but the young revolutionists of today scan their country's history and today hold in veneration this reformer who dared to break the shackles of the past and set out upon a new pathway to which he believed his country destined.

"Today these representatives of young China look for such men to lead their country in the new paths which modern developments indicate as now summoning them.

"The present Minister of Finance, Dr. H. H. Kung, is a lineal descendant of Confucius in the seventy-seventh generation. His parents were killed in the Boxer year (1900) because they were Christians. He himself is a graduate of Oberlin College, and for more than a quarter of a century has been an increasingly permanent figure in the educational and political development of China.

"The youth of China cannot forget such venerable antiquity as this kind of ancestry, which is common to the nation as a whole, and which, when it has been accepted as such, to the demands of the modern world adds immensely to their country's sense of having a high destiny.

Light and Shadow

"Over this background of China's past and present play high lights and deep shadows.

"One of her foremost scholars, Dr. Hu Shih, declares that the enemies of his country are not foreigners, even Japan, but rather the four great evils, poverty, enemies, disease, and official corruption. The darkness and misery which these evils entail are exceedingly great and no friend of China will wish to minimize them, but there is also a high light playing upon this background, and that is found in the emergence of the Chinese Christian Church.

"Missions from every great communion of Christendom have planted centers of Christian life—North, South, East and West——over the country, beginning their work largely in independence and ignorance of one another.

"A generation ago these Christian forces were for the most part unorganized. Today the several ecclesiastical families are drawing together. First of all, each in its own communion, as, for example, in the development of the Chinese Episcopal Church, the several Dioceses of which have been supported by the Church Missionary Society, the Society for the Propagation of the Gospel, the Church of England Zennana Missionary Society, the China Inland Mission of England, the Church of England in Canada, and this American Episcopal Church.

First Meeting of Bishops

"The first meeting of the Bishops in China was held in 1897. In 1909 a Constitutional Convention with the several Bishops and Clerical and Lay Delegates from each Diocese formulated the preamble and constitution of the Chinese Episcopal Church (Chung Hua Sheng Kung Hui). This preamble and

constitution was ratified by the several Dioceses and was then adopted by the first General Synod of the Chinese Episcopal Church at its meeting in 1912.

"Today the House of Bishops of this Church consists of seventeen Bishops, four of them Chinese Assistant Bishops, while the House of Clerical and Lay Delegates enrolls some ninety members, the greater majority of whom are Chinese and who sit under the Chairmanship of a Chinese Presbyter. In the eleven Dioceses and one Missionary District of this Church are enrolled some forty thousand communicants.

"In the meantime there has been a similar drawing together of the other Church families, Baptists, Congregationalists, Presbyterians, Lutherans and Methodists, in such numbers as to make ridiculous any tendency on the part of us Anglicans to be proud. Rather do we find ourselves rejoicing, each in the progress of all the others, and endeavor to co-operate still further with one another in the National Christian Council, and while the Protestant community is thus drawing together the consciousness that the Christian Mission is the message of Christ through the whole Church to the whole world, bids us realize anew that the Roman Catholics, whose work in China began long before that of the Protestants, are also our brothers in Christ and that we can have no ideal of church unity which does not include them.

Background of a Letter

"I am setting forth the above facts as an introduction to the understanding of a letter, the immediate background of which I wish now to describe briefly.

"For more than twenty years, under the Chinese Republic, the number and influence of Christian men and women in the public life of China has grown Today there are literally hundreds of them.

"During the past summer I had exceptional opportunities of speaking with some of the most prominent of these men and women, and I believe the letter quoted below is truly representative of the thoughts and aspirations of the Chinese Church today.

"The Chinese official and his wife (an American college graduate) who write this letter, asked me to talk with them during my last three weeks in China many times, and the following are the main subjects of which they spoke:

"First: The guidance of God for individual Christians and for the nation in the whole of its development.

"Secondly: The understanding of Buddhism and other elements in the cultural, social and religious inheritance of China.

"Thirdly: Communism and the exceedingly grave issues which it raises, both for Church, and state and society generally in China and in the rest of the world. In this connection there naturally arose the application of our Lord's command: To love our enemies, pray for them and do them good, as this command applies to the Communists, who confess themselves to be the enemies of Christianity and, indeed, of all religions. As a part of this subject they wished to know what American Christians can contribute to the problem of rural rehabilitation and the development of co-operatives in China as part of the way by which Communism may be met, since it is obvious that military measures alone cannot succeed.

"Fourthly: Practical measures of co-operation between the divided elements of the Christian community in China.

"In view of this background, I quote the following letter from representative Chinese Christians (I think it is no exaggeration to say the two most prominent leaders of present-day China).

Text of Letter

"'August 19, 1933.

"'My dear Bishop Roots:

"'In reference to our conversation last week in which you mentioned that you are soon sailing for America, my husband and I are taking this opportunity to send through you a greeting and a challenge to the Christians in America.

"'Communism in China today offers Christianity its supreme challenge. The two exist side by side. The people of China everywhere are weighing the program of Christianity against that of Communism.

"'Certain areas of China are definitely in Communist hands. In the provinces of Fukien and Kiangsi, for example, through the great effort of our Nationalist armies this spring, many portions have been regained from the Communist control. In the rehabilitation of these areas, the Christian Church must demonstrate as universal a concern for the needs of common men as Communism has professed.

"'Far from the policy of retrenchment to which the churches of America have committed her, China needs not fewer missionaries, but more; trained to advance a program of rural reconstruction, education, methods of co-operative effort with the humility to learn from the Chinese their own needs, but above all requirements, filled with the knowledge and love of Jesus Christ and the zeal of His service.

"'We believe that Christianity can give to China what Communism never can—a sense of the Divine purpose of a loving Heavenly Father —in our lives.

"'We pray for the help of the Christians in America, that we may not fail Him in His high purpose for China.'"

COLORED CLERGY ARRANGE FOR PREACHING MISSIONS

Ever since the beginning of 1933, the clergy in charge of our Negro congregations planned to have a series of Preaching and Teaching Missions in all of their churches, with the understanding that they could serve one another in the conduct of these Missions, and as a result a schedule has been arranged. In the group of churches to be served there are included two in the Diocese of New Jersey and one in the Diocese of Delaware. The clergy have felt the dire need of having these Missions during this winter, and the greater number of these churches have accepted dates for these Missions and are making preparations for these services.

The first in the series was held December 12 to 16, St. Mary's Mission, Chester (where the Revs. R. H. Tabb, D.D., and C. C. Corbin, of Atlantic City, served as Missioners), and following is the schedule for Missions to be held:

January 8-14, St. Augustine's Church, North Philadelphia.

January 22-28, St. Cyprian's Mission, Elmwood.

January 29-February 4, Phillips Brooks Memorial Chapel.

February 12-18, The Church of the Crucifixion.

February 19-25, St. Christopher's Mission, North Philadelphia.

February 26-March 4, Chapel of St. Simon the Cyrenian.

March 12-18, St. Thomas' Church.

March 20-23, St. Monica's Mission.

April 9-15, St. Augustine's Church, Camden, N. J.

April 23-29, Chapel of the Ascension, West Chester.

April 30-May 6, St. Barnaba's Church, Germantown.

The committee of the clergy selected to arrange for these Missions comprise the Rev. Messrs. Joseph H. Hudson, A. C. Moore, R. H. Tabb, D.D., and E. C. Young, Th.D., Chairman. These services ought to be of great spiritual help to the several congregations which are participating in this inter-parochial venture. The prayers of our fellow-Churchmen and Churchwomen in the Diocese are requested for the success of these many Parochial Missions.

Capacity Congregation Attends the Opening Services in New Home of St. John's Mission, West Oak Lane

With an early Celebration of the Holy Communion, a session of the Church School in the afternoon followed by a Baptism, and with an evening congregation that filled every available space, the first regular order of services in the new Chapel of St. John's Mission, in Briar Road, near Seventy-fifth Avenue, West Oak Lane, were held on Advent Sunday, December 3.

Final services in the rented property across the street from the Chapel site, where the Mission held its first services following its organization last April, were held on the evening of Thanksgiving Day, Thursday, November 30, with the Rev. Sydney Goodman, Rector of St. John the Baptist, Germantown, and priest in charge of the West Oak Lane Mission, officiating. Immediately following this service the entire congregation left the rented house, and with Mr. Goodman and the Mission Choir at the head, marched across the street to the Chapel, each member of the congregation carrying a chair and singing "Onward Christian Soldiers." Assembled within the Chapel the entire congregation united in singing "Go Forward Christian Soldier," recited the Creed, and after a prayer for blessing and guidance by Mr. Goodman, were dismissed with the Benediction.

At the early Celebration on Advent Sunday Mr. Goodman was the Celebrant, and seventy-four received. The Church School session in the afternoon showed an attendance of 50 out of a total enrollment of 60. The Rev. Dr. Francis M. Wetherill, former Rector of St. John the Baptist, Germantown, and at present Grand Commander of the Knights of St. John, was the preacher at the evening service. In addition to the priest in charge, Mr. Goodman, other clergy assisting in the evening service were the Rev. Frank Cox, assistant to the Rev. Dr. L. G. Morris, at Calvary Church, Germantown, and the Rev. George Gibbs, former assistant to the Rev. Dr. Gilbert E. Pember at St. Michael's, Germantown, prior to the merger of St. Michael's with Christ Church, Germantown. Many regrets were expressed at Dean Eder being unable to be present by reason of duties in his own parish, the Dean having endeared himself to the congregation by his unremitting interest and support in the establishment of the Mission.

With the Mission now established in a home of its own and with facilities for growth which were impossible in the rented property, its priest in charge and the members of the chapel congregation are looking forward to a still greater development than marked the few months which have intervened since the Mission was established as an experimental work. Mr. Goodman announced that formal application has been made for recognition as an organized Mission. The Chapel building, which was formerly used at Southampton, in Bucks County, and re-erected on the ground owned by the Diocese, presents a most attractive appearance. It has been entirely remodeled, is excellently lighted and has been equipped with a gas-heating unit with thermostatic control. It has a seating capacity for 200. As the building will be used also for activities customarily conducted in a parish house, it has been equipped with chairs instead of pews.

The Altar which arrests the attention immediately upon entering was the gift of Christ Church, Sixth and Venango Streets, and the stone Font was the gift of old Christ Church, Second Street above Market. Window shades, the piano, and other equipment, as well as the evergreen trees which adorn the ground about the Chapel, are gifts of members of the Mission. One noticeable feature of the Chapel services is the congregational singing. Since last May, 394 Communions have been reported. Mr. Goodman is now preparing a class for Confirmation. Among the organizations which have been formed, and all of them reported to be enthusiastically working, are a Men's Club, a Girls' Club, a Rector's Aid and a Chapter of the Knights of St. John.

GIFTS ARE PRESENTED TO ST. LUKE'S, NEWTOWN

St. Luke's, Newtown, the Rev. Lewis Sasse, 2d, Rector, at the midnight Eucharist on Christmas Eve, used for the first time several gifts presented to the church by a former communicant living in England, and also by a communicant of St. Luke's, Germantown. Mrs. Henry M. Crookshank, of London, members of whose family have been communicants of St. Luke's, Newtown, for many years, through one of her relatives, Miss Anne B. Chambers, Treasurer of St. Luke's Woman's Auxiliary Branch, presented a beautiful Altar Service Book. Mrs. W. J. Snyder presented a white silk Chasuble, Stole and Maniple, which were bought in England.

Citizens of Newtown are making arrangements for the observance of the 250th Anniversary of the town this year and members of St. Luke's are to take an active part in the celebration.

DEATH CLOSES MINISTRY OF REV. SEAVER M. HOLDEN AFTER 48 YEARS SERVICE

As THE CHURCH NEWS was going to press, word was received of the death of the Rev. Seaver M. Holden, for twenty-five years priest in charge of the Church of the Incarnation, Morrisville, Bucks County, and from which, by reason of failing health, he had resigned just twelve days before his death. On December 15 his resignation at the Incarnation took effect, and his death occurred on Wednesday, December 27, in Woodbridge, Conn., where he and Mrs. Holden had gone to spend the Christmas holidays with a daughter. Mr. Holden was 73 years old. Burial services were held in Christ Church, Ansonia, Conn., on Friday, December 29, and the interment was in Bridgeport, Conn. Mr. Holden was born in Philadelphia, and his ministry covered a period of forty-eight years. He was educated at Trinity College and Berkley Divinity School. He was ordained to the Diaconate by the late Bishop Niles, of New Hampshire, in 1885, and in 1886 was advanced to the Priesthood by the late Bishop John Williams, of Connecticut.

Following a brief ministry in the East, Mr. Holden became Warden of Jarvis Hall, Denver, Col., and in 1889 went to Grace Church, Mansfield, Ohio, following which he served for six years in the Diocese of West Missouri, two at Chillicothe, and four as Dean of the Pro-Cathedral of Kansas City. While in Missouri he was a deputy to the General Convention of 1892 and a member of the Standing Committee of the Diocese. From Missouri he accepted a call to the rectorship of St. John's Church, Sharon, Pa., in the Diocese of Erie.

From 1902 until his retirement last month Mr. Holden's ministry was served in the Diocese of Pennsylvania. From 1902 until 1911 as Rector of St. Stephen's Church, Wissahickon, and from 1911 to 1918 as Rector of St. Paul's, Bristol. During the war he also served as Director of Social and Americanization work with the Emergency Fleet Corporation, and following the armistice was appointed to the Incarnation, Morrisville. While at Morrisville, Mr. Holden, in conjunction with Mr. Thomas B. Stockham, the latter one of Morrisville's leading citizens and Chief Burgess of the town and also a member of the Vestry of the Church of the Incarnation, conceived and carried to a conclusion the erection in Morrisville of the Church Community House.

Men are like corks. Some will pop and others have to be drawn out.

Trinity Mission, Collingdale, Showing Encouraging Growth

One of the eight churches which serves the Borough of Collingdale is Trinity Mission. Established almost fifty years ago, it is one of the oldest Missions in the Convocation of Chester.

The Rev. Henry E. Kaufmann, priest in charge of Trinity Mission, Collingdale, is shown here with members of the largest Confirmation Class ever presented to the Bishop in the long history of this Mission. The class numbered 66, and they are all here with the exception of a few who were unable to be present when the photograph was taken. The picture was taken at the side of the new parish house.

During this period, twenty clergy have had charge of Trinity, the present missionary, the Rev. Harry E. Kaufmann, having been appointed by Bishop Taitt to take charge of this work June 1, 1932.

The property occupies quite a considerable area and is perhaps the most valuable site in Collingdale. It consists of a spacious rectory, the original frame church, and a new stone building, a gift of the late Mr. T. Broome Belfield.

Even though economic conditions have been exceptionally stringent, Trinity Mission, during the past year and a half, has been able to maintain itself without receiving any specific aid from the Convocation, although recent bank failures have somewhat impeded its financial progress.

Aside from the financial situation, the Mission has made remarkable headway. Church attendance has increased over 100 per cent. The Sunday School now has an enrollment of 225, an increase of 100. There are at present eleven organizations, five of which have been recently organized.

Such rapid growth has required much maneuvering to provide adequate facilities for the various activities. The old frame building had to be reclaimed in order to furnish necessary accommodations. Considerable alterations and repairs were required before it again could be put into use. But an annual interest of $840 due on the $14,000 mortgage standing against the property, together with many outstanding bills to be paid and the necessity of meeting current operating expenses of the mission, presented quite a difficult problem, under existing conditions, in connection with getting this work done. In spite of these obstacles, much was accomplished. A new brick and cement staircase, painting the exterior, a new heater, renewing bell supports in the belfry, plumbing work and interior changes comprise but a part of the reconditioning of this building. Other very necessary improvements are still required, and it is hoped that some means will be forthcoming which will permit their completion.

In addition to the work done on the old building, the interior of the new building was painted and the organ pipes and wall above the Altar artistically decorated. A much-needed stage and equipment also were installed for use in the auditorium. Efforts were also made to beautify the lawn in keeping with the well-ordered grounds of the new Collingdale High School, located on the opposite corner. In order to do this, an old, dilapidated, one-story frame building, beyond repair, had to be removed, a great quantity of rubbish disposed of, and a large amount of top soil furnished.

It has been estimated that these improvements and additions would have cost between $1,500 and $2,000. As practically all of the material used was donated and the workmanship furnished by the men of the church, the actual money spent was not much over $100.

A recent every-member canvas produced very encouraging results. The future possibilities of Trinity Mission were indicated by a Confirmation Class of 66 presented by Mr. Kaufmann to Bishop Taitt last April. This was more than twice the size of any previous class presented in the fifty years' existence of the mission. On that day the capacity of the church was overtaxed, a large number of people being unable to gain admission. At present there are 345 persons listed in the communicant register of this growing mission.

BROTHERHOOD ASSEMBLY HOLDS ANNUAL MEETING

The Diocesan Assembly of the Brotherhood of St. Andrew held its annual meeting on Saturday, December 2, in the Parish House of Holy Trinity Church, Philadelphia, and elected officers and members of the Executive Board to serve for the ensuing year. Preliminary to the general meeting there was service at 5.30 P. M., at which the Rev. Stanley V. Wilcox, Chaplain of the Brotherhood and Rector of St. Paul's Church, Chester, gave the second in a series of four addresses, his topic being "Brotherhood and Fellowship."

Following this service, supper was served in the Guild Room. In addition to the election of officers, twenty-one members of the Executive Board were chosen. Nineteen parishes of the Diocese were represented among those elected to the Board. Officers elected were: President, John P. Goheen, of the Church of the Good Shepherd, Germantown; Vice-President, Charles E. Waterbury, of the Church of The Saviour; Treasurer, Ronald J. McCarthy, of St. David's, Radnor; Secretary, Ernest Nichols, of the Church of The Saviour, and Chaplain, the Rev. Stanley V. Wilcox.

The Rev. Howard R. Weir, Rector of Holy Trinity, made an address welcoming the assembly to Holy Trinity. David Decker, a young man of the Junior Brotherhood of St. Mark's Church, Newark, N. J., made a stirring exhortation to good works. Mr. H. Lawrence Choate, of Washington, D. C., former President of the National Brotherhood, spoke on the characteristics of a good Chapter, emphasizing fresh leadership, definite and useful work to do, and going after big results by letting down the net into that part of the sea where these results are obtainable. Mr. Edward H. Bonsall presided at the business meeting. Approximately 100 men were present at the meeting.

Ministering to the Sick

By the Rev. James M. Niblo
Rector, St. John's, Norristown

One of the important duties of the "ministers of Christ and stewards of the mysteries of God" is that which brings them into the sick room and the hospital. Ministering to the sick has ever been a part of the primary work of the Christian ministry, involving the obligation of fulfilling in Christ's Name that which He had done for the sick in mind and body and soul when He was performing His earthly ministry. He exorcized demons, healed the sick by laying on of hands and other definite ways, forgave the sinners, giving peace to the soul, spoke words of comfort, and in His own Person conveyed spiritual power and life.

This same function and responsibility He gave to the Apostles (S. Matt. 10:1), and likewise to the Seventy (S. Luke 10:9, 17-20). There are sufficient New Testament references to show that this ministry was exercised by our Lord and the Apostles. For Unction see S. Mark 6:13 and S. James 5:14; for the Laying on of Hands, S. Luke 4:40, S. Matt. 8:3, S. Mark 5:23, 16:18, and Acts 9:17. There is an abundance of historical testimony to the use of these means of healing, as well as the administering of the Holy Communion to the sick and pronouncing of absolution to penitent, sick souls. Not only are these references found in the writings of the Fathers of the first four centuries, but also in the Canons of Hippolytus, the Sacramentary of Serapion, the Apostolic Constitutions and in early Liturgies.

The object of this article, however, is not primarily to show the historical use and development of these administrations to the sick in soul and body in the primitive and later ages of the Church, other than to establish the fact that these practices were on the authority of Christ and the Apostles. The all-important question that should be of deepest import to all in the Christian ministry is whether these means of grace are a part of our ministrations to the souls committed to our care in this day and generation. The sick are entitled to every revealed way of divine help and power, and there can be no doubt as to the New Testament and primitive Christian methods of ministration and their efficacy.

It is clearly and definitely shown that both the practice of anointing the sick with oil and laying on of hands joined to prayer were extensively used from the earliest days of Christianity. Like so many Sacramentals, it was Christianizing earlier forms and acts of a religious sort. They conformed to the Sacramental principle of our Lord's use of means and outward form to insure and confirm to the recipient of the divine and inward grace. So, too, the fact that members of the Body of Christ who were absent from the celebration of the Eucharist, whether from sickness or other cause, were permitted to receive at the hands of the clergy or even by lay-hands, the gift of the Body and Blood of Christ, and the carrying of the Blessed Sacrament home for communion later or to the sick was an early practice of the Christian church.

Today there is serious need of conforming our ministration to the sick to that of the primitive church. All sorts of health cures have arisen, many of them in no sense Christian, often ridiculous and caricaturing the Ministry of Christ. They, so often, fail to reach the source of the illness, the pain and distress, both of mind and body, because they do not understand that the sick are suffering from sin, and that the root trouble is in the soul. Only Sacramental grace can enter into the very seat of all trouble, cleansing the soul, sustaining the body, giving peace to the mind and releasing joy in the heart.

After twenty years of ministry, most of which combined parish work with chaplaincies in hospitals both for sick bodies and sick minds, I am convinced that there can be no more effective ministrations to suffering human beings than that made possible by the Church. This involves not only prayer, but the use of the Sacraments of Unction, the Laying on of Hands, carrying the Blessed Sacrament to the sick person and making possible a Sacramental confession of sins where there is need. The whole procedure as outlined above is not necessarily for all sick persons; the Priest must be guided by common sense and an intimate knowledge of the person or persons being ministered to. Naturally, the Church's means of grace should be taught in the Church School and frequently referred to in sermons of an instructive nature. When visiting the sick, it is hardly the occasion and surely there is not the time to fully explain the divine and historical meaning of these ministrations, and yet it is possible in a few moments of time to prepare a dying person to make his or her confession and receive the viaticum.

The sick desire to be administered to in a manner that strengthens faith and is largely subjective. They want something done in a very definite way. If they realize that our Lord ministered by forgiving sins and the laying on of hands, that the Apostles and the Christian priesthood had been empowered to do in Christ's Name these particular acts, they are worth while from a purely therapeutic point of view in strengthening the morale of the patient. And when there is faith in our Lord's ways of helping soul and body as revealed through the Sacramentals of the Christian Church, we enter the realm of the divine order and are partakers of eternal life.

Fortunately, in the last revision of our Prayer Book both the Laying on of Hands and Unction or Anointing of the sick with oil were recognized as inherent parts of the ministry to the sick. At the close of the office for the Visitation of the Sick, a

short office for these two Sacramentals is to be found. The only thing required is the consecrated oil in a glass or metal container. The oil should be blessed by the Bishop (although it is quite right for a Priest so to bless if none blessed by a Bishop is to be had) and a small quantity placed upon some cotton in the container, commonly called an oil stock. In anointing the sick, the short prayer is said first, followed by the Priest touching the oil with his thumb and then marking the sign of the Cross on the forehead of the ill person as the words "I anoint thee," etc., are pronounced. Then would follow the Laying on of Hands, placing both hands on the head of the patient, again using the form of the Prayer Book, "I lay my hands upon thee," etc. It should always be explained that these Sacramentals are not intended to take the place of the physician of the body and the use of medicine, but rather are the divine complements of a physical ministration. They are to cleanse the soul and aid the bodily functions to recovery, if it be God's will.

There can be no greater blessing brought to a sick person than the administration of the Sacrament of Christ's Body and Blood. Many kinds of sickness, nervous disorders or severe illnesses at home or in hospitals hardly allow for a celebration of the Eucharist, nor does the Priest have that much time to give to every shut-in and sick person in the average city parish of today. At least once a week the patient should have Holy Communion and at the earliest moment be anointed, and if desired have also the laying on of hands. There is no reason why a sick person should not be anointed each time the Holy Communion is administered, the idea of only one anointing growing out of the unprimitive development of what is known as extreme unction, given only at a time of preparation for death. The reserved Sacrament, either from the Service of the Eucharist on a particular day for visiting the sick or from the Tabernacle or Aumbry, can be reverently carried in a small silver or gold box about the size of a watch case, and called a pyx, from the church to the patient. By the doctrine of concomitance, the Priest can more readily carry the consecrated Host to the sick, using the words at administration, "the Body and Blood of our Lord," etc. Or, if it be a matter of conscience to carry both kinds of the Sacrament, then the consecrated Host may be intincted, allowing a drop of the consecrated Wine to be placed on the consecrated Host, but this is not practical where more than one sick person is being ministered to on the same occasion.

There are no classes of sick people to whom this ministration shall not be made. The Church has ever administered the Sacraments to the sick of body and mind. There are times when certain Sacramentals may not be used, but always some ministration can be given. Once a month I go to a hospital for mental sickness, and never once in the administration of the Sacrament of the Altar have I seen the slightest evidence of irreverence or lack of appreciation, though sometimes later on some person has shown clear evidence of mental sickness. After communicating the congregation which comes to the Chapel, two of us clergy go to various wards and buildings to minister to the bed-ridden. We bear the consecrated Hosts in large pyxes and are able to bring this great spiritual gift and comfort to a considerable number of souls, doing in one morning what would require several days, if we had to celebrate for each separate ministration.

There is little required in the way of paraphernalia to make possible this ministration to the sick. The oil stock, the pyx, a Prayer Book and a small clinical stole, all procurable at any of our church supply stores. Our own Diocesan blessed oil and the same may be had at the Church House. The Priest puts the oil stock, Prayer Book and stole in a side coat pocket and suspends about his neck, in a leather case, the pyx, which can be carried in a vest pocket after the number of consecrated Hosts are gotten from the Altar. At the bedside, either in a home or hospital, no special attention is required by the Priest from other people. If he thinks it needful, he makes possible the sick person making a Sacramental confession, or else goes right into the short service before communion, saying the confession, absolution, Our Father and Prayer of Humble Access. Then he administers the Blessed Sacrament of the Body and Blood of Christ, immediately afterwards anointing with oil and laying on of hands according to the office in the Prayer Book on page 320. Then comes the Prayer of Thanksgiving, a prayer for the sick, and the Blessing. The above outlined service need take but seven or eight minutes, and in extremity can be reduced to but a moment, simply using the short confession and absolution in the Communion of the Sick on page 323, the administration, the words at the time of anointing, and the Blessing.

We cannot possibly estimate the help, the benefit, the comfort, the joy, the outpouring of spiritual power and temporal aid that such ministration of the Church's Sacramentals bring to the sick. We know what it has meant to hundreds of souls we have thus ministered to in our own ministry and we know that it was the way of the primitive Church. Psychologically it is sound, therapeutically it is endorsed by physicians, and religiously it is both scriptural and of our Lord's command.

For boys and young men who want to know exactly how to go about entering the ministry, there is an eight-page pamphlet, Admission to the Ministry, recently issued by the National Council's Commission on the Ministry. Obtainable on request from the Bookstore, Church Missions House, 281 Fourth Avenue, New York, the pamphlet describes briefly what is to be done by postulant and candidate.

A large map of the Holy Land has proved to be of much interest as an outdoor exhibit at the Church of the Holy Comforter, Kenilworth, Ill., The Rector, the Rev. L. H. Danforth, reports many visitors attracted by it.

December Ordinations of Priests and Deacons

Bishop Taitt officiated a Service of Ordination of Deacons on Thursday morning, December 21, in St. Peter's Church, Germantown, and on Friday morning, December 22, in All Saints Church, South Philadelphia, at a Service of Ordination of Priests. Two men were made Deacons at the Thursday morning service in the Germantown parish, and on the following morning in the South Philadelphia parish three men were advanced to the Priesthood.

Interest in the service at St. Peter's Church was added to in that it was made a part of the week's commemoration of the Sixtieth Anniversary of the foundation of this parish, as it was on December 21, sixty years before, that the first religious services were held in this church. One of the men presented to Bishop Taitt for Ordination entered the ministry from this parish. The Rev. Stewart P. Keeling, Rector Emeritus of St. Peter's, preached the Ordination sermon.

At the service in All Saints Church one of the men advanced to the Priesthood entered the ministry from that parish. The Rev. Dr. Leicester C. Lewis, Rector of St. Martin-in-the-Fields, Chestnut Hill, preached the Ordination sermon at this service.

Those Ordained to the Diaconate in St. Peter's Church, and their Presenters, were:

Rev. Robert Milton Webster, of St. Peter's, Germantown; Presenter, the Rev. Edward H. Vogt, Rector of St. Peter's. Mr. Webster will serve as Curate at St. Peter's.

Rev. Noel Lewis Murray, of Christ Church, Media; Presenter, Rev. Howard W. Fulweiler, Rector of Christ Church, Media. Mr. Murray will serve as Curate in the Media parish.

Those advanced to the Priesthood and their Presenters are:

Rev. George Christian Anderson, in charge of St. Anne's, Willow Grove; Presenter, Rev. Stanley V. Wilcox, Rector of St. Paul's Church, Chester. Mr. Anderson entered the ministry from the Memorial Church of St. Paul in South Philadelphia when Mr. Wilcox was Rector of that parish prior to his acceptance of the call to the rectorship of the Chester parish.

Rev. Frederick Walter Leech; Presenter, Rev. James C. Gilbert, Grace Church, Hulmeville. Mr. Leech entered the ministry from All Saints', Torresdale, and goes to Grace Church Chapel, New York, as Curate.

Rev. Francis William Lickfield, Jr., now serving at the City Mission in New York; Presenter, Rev. W. G. W. Anthony for Rev. Robert J. McFetridge, Rector, the Church of the Redemption, West Philadelphia, and from which parish Mr. Lickfield entered the ministry.

Rev. Charles Samuel Martin, now serving as Chaplain at the Episcopal Academy and also as assistant at All Saints, South Philadelphia; Presenter, Rev. John E. Hill, Rector of All Saints. Mr. Martin entered the ministry from the South Philadelphia parish.

In his sermon at All Saints, Dr. Lewis pointed out that according to the Preface in the Prayer Book, our Ordination Services are designed to continue the ancient Orders of Ministry which have existed in the Church from the Apostles' time. In the Office for the Institution of Ministers, our American Church calls this historic ministry "the Apostolic Succession" and asserts that it was instituted by Our Lord. Despite the difficulties raised by modern scholarship in connection with this doctrine, it still stands undisturbed. It is to be remembered that in essence it means simply the principle of authority, and is not at all interested in the varying grades, terms, or functions of the clergy.

The religious value of the doctrine lies in its devotion to the Jesus of history, and the conviction that He still dwells and functions through the Brotherhood of Love which He inaugurated. Genuine Priesthood in the Church today, as in the life of Our Lord in Palestine, is always marked by the fact that the Priest is a citizen of two worlds. He dwells with God on behalf of man, and he dwells with man on behalf of God. Secondly, a Priest is one who offers sacrifice, and as in our Lord's example, is himself sacrificed. Finally, the goal of all Priesthood, Divine and human, is the unison of God and man, in such a way that all the middle walls of partition are forever broken down. Dr. Lewis then urged the Ordinands to consecrate their own Priesthood to this historic ideal.

MANY CLERGY PRESENT AT CHURCH CLUB DINNER

A representative gathering of clergy and laymen of the Diocese assembled Thursday evening, December 7th, for the Annual Dinner of The Church Club, held at the Manufacturers' and Bankers' Club. Three excellent addresses were made, the speakers being Bishop Taitt, who always strikes twelve when he speaks to his people; the Rev. Howard R. Weir, Rector of the Church of the Holy Trinity, who brought to the large company an inspiring message, and the Rev. Dr. W. Russell Bowie, Rector of Grace Church, New York, author, preacher and pastor of repute.

The pleasure of the occasion was further enhanced by selections rendered by a quartet of singers from the choir of St. Stephen's Church, Tenth Street above Chestnut, under the direction of the Organist and Choir Master, Dr. Edward Shippen Barnes. Others in this talented musical group were Mrs. Elizabeth A. Wyncoop, soprano; Mrs. Elsie M. Taxis, alto; Mr. Norman M. Brodrick, tenor, and Mr. Longshore Williamson, basso.

The President of the Church Club, Mr. Harry Reed Robins, of Old Christ Church, served as toastmaster, and the Committee on Activities, which had charge of the arrangements, was headed by Mr. Louis B. Runk, of St. Peter's, Germantown.

CONFIRMATIONS, NOV. 20 TO DEC. 25, INCLUSIVE

November

20.	Bishop's Chapel, for Christ Church, Phila.	1
23.	Bishop's Chapel, for St. Giles, Stonehurst	1
24.	Calvary, Conshohocken	36
26.	Christ Church, Upper Merion	16
26.	Washington Memorial Chapel, Valley Forge	20
26.	St. Barnabas, Germantown	12
27.	Bishop's Chapel (including 2 for All Saints, Wynnewood, and 1 for Episcopal Hospital)	3
29.	Epiphany, Germantown	13

December

1.	St. Giles, Stonehurst (including 1 for St. Stephen's, Clifton Heights)	16
3.	St. James the Less	14
3.	St. Barnabas, Kensington	31
5.	Nativity Chapel, Germantown	9
6.	St. Timothy, Roxborough	16
10.	St. Luke, Germantown	26
10.	Emmanuel, Holmesburg	
11.	Bishop's Chapel (including 1 for St. Giles, Stonehurst, and 1 received for St. David, Radnor)	2
14.	St. James, Perkiomen	4
17.	Calvary, Germantown	13
17.	St. George, Oakmont	24
17.	St. Paul Memorial	13
19.	St. Alban, Roxborough	9
20.	Bishop's Chapel, for St. Mark, Phila.	1
22.	St. Mary, Manayunk	
24.	St. Peter, Germantown	34
24.	Ascension, Rhawnhurst (including 1 received)	6
24.	St. Matthias, Phila.	16

The man who wastes his time doesn't seem to realize that he will need it all before he dies.

Notable Anniversaries Commemorated by Three Parishes Last Month

During the past month three parish anniversaries were commemorated by special services: Holy Trinity, Rittenhouse Square, and the Church of the Covenant, 25th Street and Girard Avenue, each celebrating its Seventy-fifth Anniversary, and St. Peter's Church, Wayne Avenue and Harvey Street, Germantown, devoting a week to the commemoration of its Sixtieth Anniversary. Coincident with the Anniversary of the Church of the Covenant, the congregation also commemorated the Tenth Anniversary of the Rev. Dr. George Warrington Lamb's rectorship of the parish.

Holy Trinity's Anniversary was commemorated on Sunday, December 3, the Rev. Howard R. Weir, Rector of the parish, at the morning service, reviewing the various steps leading to the first services held in the old Sunday School building that stood on the site of the present rectory; and covering the development of the parish under the leadership of the five Rectors who served the parish prior to his being called to the rectorship, and taking charge last October. At the evening service the clergy and congregations of the three Chapels of Holy Trinity united with the congregation of Holy Trinity in commemoration of the Anniversary.

The Anniversary of the Church of the Covenant was commemorated on Sunday, December 16. The Rev. Percy R. Stockman, Dean of the North Philadelphia Convocation, who was the special preacher, reviewed the record of Dr. Lamb's ten years' service as Rector. Mr. Henry C. Stewart, Rector's Warden, whose connection with, and active interest in, the parish covers a period of sixty-four years, made the historical address, reviewing the major events in the parish life from its foundation in 1858, when the first Church of the Covenant was located in Filbert Street west of Seventeenth.

St. Peter's observance of its Sixtieth Anniversary covered the period from Sunday, December 17, to Sunday, December 24. The Rev. Dr. Stewart P. Keeling, Rector Emeritus, who was the second Rector to have served the parish and whose service covered a period of twenty-eight years, preached the Anniversary sermon on December 16. On Monday night the children of the Church school presented a pageant, and on Wednesday afternoon the children from St. Agnes Neighborhood House were entertained in the parish house. Thursday, December 21, which was the exact date on which first services were held in the church sixty years ago, the Bishop of the Diocese officiated at a Service of Ordination of Deacons when one of the men Presented for Ordination entered the ministry from St. Peter's. Dr. Keeling preached the Ordination sermon. The week's Anniversary terminated on the following Sunday, when the Rector, the Rev. Edward H. Vogt, presented a class to the Bishop for Confirmation, the Bishop preaching the sermon.

Following is a summary of the history of each of the three parishes:

Holy Trinity

While last month's anniversary of this parish marked the year when the first services were held in the old Sunday School building that stood on the site of the present rectory, the first steps which led to the foundation of Holy Trinity were taken three years earlier.

In 1855 Mr. Lemuel Coffin and Mr. John M. Hale met with Dr. J. Cheston Morris in the latter's home, then at 1628 Chestnut Street, to consider the question of establishing a church in the new residential district that was being opened in the district west of Broad Street. East of Broad Street as far north as Arch Street there were many private residences, the business district at that time being largely confined to the area east of Eighth Street. Centre Square, where City Hall now stands, was an open area, and Broad Street was lined with coal yards. The north side of Walnut Street opposite Rittenhouse Square had been a brickyard, but a number of new and substantial homes had been built west of Broad Street and there was every evidence of a continued rapid development.

The outcome of the gathering in Dr. Morris' home was a larger meeting, at which arrangements were made to receive subscriptions towards the building of a church. The committee named to receive subscriptions comprised Dr. Morris, Mr. Hale, Mr. L. Montgomery Bond and Samuel Leonard. The vacant lot at the southwest corner of Nineteenth and Walnut Streets was purchased, and John Nottman, the architect who had previously designed St. Mark's Church, was selected to draw the plans for the new church. In the interim the hall of the old City Institute, then at Eighteenth and Chestnut Streets, was used for services.

On March 27, 1857, ground was broken and the cornerstone of Holy Trinity was laid. In May a charter was obtained, and early in June the Rev. Alexander Hamilton Vinton was called to be Rector. With the completion of the Sunday School building, services were discontinued in City Institute hall, and on November 28, 1858, the first services were held in the new school building. In the following January a Sunday School and Bible Classes were organized. Two months later, March 27, the present church was opened for services.

On November 1, 1876, Phillips Brooks succeeded to the rectorship. In 1863 old Trinity Chapel, then located at Twenty-second and Locust Streets, and the cornerstone of which had been laid on the same day in 1857 as the cornerstone of Holy Trinity, became a part of the parish. The present Tower of Holy Trinity was completed in 1868, and in May, 1870, the Rev. T. A. Jagger became Rector, Dr. Brooks having accepted a call to Trinity Church, Boston, from which he was subsequently called to be Bishop of Massachusetts. In 1874 the present Holy Trinity Memorial Chapel was erected at Twenty-second and Spruce Streets.

The Rev. William Nelson McVickar on May 20, 1875, succeeded to the rectorship and remained for a period of twenty-five years, when he was called to be Bishop of Rhode Island. During Dr. McVickar's incumbency the entire interior of the church was renewed, the new gallery organ installed, the church was consecrated, the commodious parish house in Twentieth Street added, Prince of Peace Chapel organized and opened for service, the present rectory was built, the Holiday House at Sellersville opened, and the new chancel organ installed and a vested choir introduced.

On March 1, 1899, the Rev. Floyd W. Tomkins, entered upon his rectorship of the parish, which covered a period of thirty-three years until his death on March 24, 1932. During Dr. Tomkins' incumbency the traditions of Holy Trinity were maintained and its work expanded. The new chapel building of Prince of Peace was completed, the endowment fund for church support was greatly increased, and Phillips Brooks Memorial Chapel was opened and since 1914 has been the home of an active colored congregation. During the period from the fall of 1932 until Easter in 1933, the Rev. Howard Chandler Robbins served as special preacher, and on the first Sunday of the following October the present Rector, the Rev. Howard R. Weir, was Instituted by Bishop Taitt.

Church of the Covenant

The anniversary services of this parish commemorated the first services held in the earlier Church of the Covenant before it was moved from that part of the city where it had its beginnings. This earlier church was situated on the north side of Filbert Street west of Seventeenth. Its beginnings, however, go back to December,

(*Continued on page 132*)

The Woman's Auxiliary Department

Edited by MARY B. SPAHR

UNEMPLOYMENT RELIEF

This New Year finds us employing 87 women. The steady, constant help means peace of mind to these women, and though we might content ourselves with this group we cannot forget those hopefully waiting.

The following are typical of the letters waiting to be answered:

"This is only a reminder that you will not forget me in regards to sewing, as I need it so badly. I am nearly at my wits' end trying to make what little I have do."

"I am writing to ask if you could please give me work. Mr. L. has been out of work nine weeks and I am back in rent. I go out to look for work, but when they look at me I guess they think I am too fat and old, and they turn me down." A. D. DICKSON.

THE SUPPLY SHOP

The Supply Shop very fortunately is becoming better known all the time, and while this year we have missed many of our large sales there have been many more small ones.

We are justly proud of having succeeded in finding many very attractive articles not usually found in the ordinary shop, and we want to thank our many friends for their co-operation and for their enthusiastic appreciation of our efforts. We have church calendars, and many articles from the Missions in the domestic field.

We now have the very large pine cones which have always been so popular. Home-made candy, cakes and sand tarts, fascinating new jams, and yellow tomato juice are also found in the shop. We are open for business from October until June, every day from 9 to 4.30 except on Saturday, when we close at noon.

If there is any particular thing our customers want that is not in the shop, we make a special effort to procure the article for them. You can always be sure of our courteous and interested attention. JESSIE S. WALKER.

JANUARY MEETINGS

Diocesan Committee: Wednesday, January 3, 10.30 A. M., in Holy Trinity Parish House. Mr. Spencer Ervin will speak on Religious Education in the Diocese.

Domestic Committee: Wednesday, January 10, 10.30 A. M., in the Church House. The Rt. Rev. George Allen Beecher, D.D., Bishop of Western Nebraska, will be the speaker.

Foreign Committee: Wednesday, January 17, 10.30 A. M., in the Church House. The Rev. John G. Magee, in charge of the evangelistic work in Nanking, Diocese of Shanghai, China, will be the speaker.

Indians' Hope: Wednesday, January 24, 10.30 A. M., in the Church House. The Rev. Barrett Tyler, of Ethete, Wyoming, will be the speaker.

JUNIOR WOMAN'S AUXILIARY

At the December Executive Board Meeting of the Junior Woman's Auxiliary a most interesting report from our newest standing committee, "The Church and Child," was submitted. Its Chairman, Mrs. Pemberton Dickson, wants a representative from each parish J. W. A. on her committee, which will meet the first Wednesday of each month at 10 A. M. Mrs. Dickson has all sorts of helpful information which she will furnish on request: lists of books on religious education for mothers and children, children's Christmas books, and where perfectly fascinating handwork for children (such as cardboard creches for Christmas, colored paper transparencies in the shape of stained-glass window, etc.) can be obtained. She has three speakers who are anxious to speak on religious education to parish Junior Woman's Auxiliaries.

The J. W. A. parish Branches provided Christmas gifts for the thirty-three children in the care of the Juvenile Court, and some of the gifts needed at the Home for the Indigent.

Tentative plans for after Christmas, and a possible tour of Church institutions and historic old churches in the Diocese, were discussed.

DR. WOOD TO ADDRESS AUXILIARY BRANCH

On Friday, January 19, at 3 P. M., Dr. John W. Wood, Executive Secretary of the Department of Foreign Missions of the National Council, will address the Woman's Auxiliary of St. Martin-in-the-Fields, Chestnut Hill, on "Missions in India." Rev. W. Theodore Benze, who has been stationed in Dornakol, will also speak. Members of the Woman's Auxiliary of other parishes are cordially invited to attend. Tea will be served.

MRS. FRANK MILES DAY,
Educational Secretary.

"A HOT DAY" AT BYBERRY

The Dramatic Committee of the Junior Woman's Auxiliary, assisted by Miss Charlotte Shoemaker and Messrs. Harry Grier and Wilbur Nelson, visited Byberry Hospital on Tuesday, December 12, and entertained the patients with the play, "A Hot Day," and other attractive musical and vocal numbers.

Under the direction of Mrs. Wm. Kent and Miss Miriam V. Cairns, the performance was carried through, and keenly appreciated by the patients. The cast showed sound training, and each performer played his or her role with taste and fine dramatic spirit. It was a performance of which more experienced actors might well be proud. Miss Shoemaker played a Scarlatti "Berceuse" delightfully, while Messrs. Grier and Nelson offered well-chosen piano and vocal pieces which elicited expressions of real pleasure from the great audience, which packed every corner of the hall.

At the conclusion of the program Miss Cairns in a happy speech thanked the nurses for their co-operation, to which Dr. J. P. Sands replied in felicitous terms, hoping that this group of friends would visit the hospital again soon. The patients voted this visit one of the pleasantest they had enjoyed. The Chaplain, Dr. Henry Davies, said it was a pity the hospital did not possess a hall large enough to allow other patients to enjoy these pleasant occasions. After the entertainment, Miss Nellie Orr, Superintendent of Nurses, served ice cream, a thoughtful kindness on her part which everyone appreciated. The performers left the hospital with a high opinion of both the patients and the staff, promising to come again. They are sure to receive a hearty welcome.

SUPPLY DEPARTMENT

Now that we are starting the New Year, we hope that all the Auxiliaries will come for their sewing. Our closets are well stocked with garments ready for you to sew. There are more large garments and fewer baby clothes, but that is what we are asked for this year, so please be patient and help make what our Missions really need.

We have not finished up the Personal Boxes. ADELINE P. PAUL.

It's all right to put your best foot forward, but don't forget to use the other one, too.

The Girls' Friendly Society at Home and Abroad

The Board of Directors of the Girls' Friendly Society, U. S. A., held its first meeting under the chairmanship of the new President, Miss Brent, in New York City, on December 6 and 7, 1933. The meeting was marked by the presence of all Provincial Vice-Presidents, who brought challenging reports from their widespread districts. The opportunity for new Branches, a re-awakening as to the place the organization can fill in parish life, the value of its flexible and varied programs—each Vice-President stressed these and other facts in appealing for the service of the *two* Field Secretaries. With only two such workers available, because of the cut and limited budget, a heavy responsibility rests upon national and diocesan officers, if present opportunities for growth are to be seized upon.

The National Money Object for 1934 is the raising of $2,000 for a new building for the use of non-leper children in the leper colony at Kusatsu, Japan, where there has been a Branch of the G. F. S. for several years.

On December 6, Bishop and Mrs. Perry were the guests of the Board of Directors at dinner in the Gramercy Park Hotel, and the Bishop gave, in a delightfully informal talk, a vivid picture of his visit to this leper colony during his recent trip to the Orient and of the missionary work done there. This story of heroism, of physical tragedy and Christian joy, will be the subject of missionary study, as well as giving, during the Lenten season, and the Program Adviser at the G. F. S. National Office has ready an array of material for Branch programs. The G. F. S. Record for December was the Japanese number and was filled with information and suggestions for all types of Japanese programs. The Woman's Auxiliary through its executive office, has already ordered 100 copies of this magazine for Auxiliary use.

In this connection it is interesting to observe the growth of a closer bond and a clearer understanding between the Woman's Auxiliary and the Girls' Friendly Society in many Dioceses. This bond and understanding have always existed between the two headquarters groups in New York City, and its extension through local groups speaks hopefully for increased service to the Church and its Missions. In the Diocese of Pennsylvania there has been co-operation for some years in the taking of the Lenten Box Work from the Supply Bureau list; and now the Presidents of both organizations are voting members of each other's respective boards.

Here at home the G. F. S. has been glad to join in the work of the Church Normal School, giving three separate classes. It will again co-operate in the second semester, giving one class only, which will, however, feature special speakers at each meeting, followed by discussion of the particular phase of work emphasized.

The Mid-Winter Council Meeting will be held on January 31, and will be in the nature of a conference on future activities, with the members taking full part. Only one money-raising event is to be held this season—probably in the late spring—all details of which will be announced later.

The President and the Custodian of Supplies, Mrs. Rigling, desire to express their appreciation of the interest and support given by the clergy, the officers of the Woman's Auxiliary and the staff of the Church House, in the sale of the G. F. S. Christmas cards. These cards breathe the Christian spirit of the day, and are a source of income to both the national and diocesan society. With the splendid aid received this year, we believe our cards have been used more generally than ever before, and that our financial returns will be far better. Thank you all!

Death of Miss Stevenson

The G. F. S. in the Diocese of Pennsylvania notes with regret the death of Miss Kate Stevenson, for many years in the earlier history of the diocesan organization an active worker. Miss Stevenson was Branch President of Incarnation Branch for more than twenty-five years, and also a devoted member of the Lodge Committee when the Lodge was in its prime. She was generous in both gifts and service to that house and its family of girls. Through a long period of illness she retained always her interest in the society.

Trip to Planetarium

Through the special arrangements made by its Recreation Chairman, Mrs. A. Clyde Schock, the Girls' Friendly Society in the Diocese was accorded a special lecture at the Fels Planetarium in the new Franklin Institute Building on Wednesday evening, December 6. Over 400 members and friends were present to see revealed to them, by the wonders of the marvelous mechanism of the planetarium, the day and night heavenly spectacle.

The sun, moon, stars and planets were projected in their orderly course across the sky in the northern and southern hemispheres, in summer and winter, in daylight and darkness. All who were present at the demonstration could not but feel that surely "the heavens *'do'* declare the glory of the Lord."

Candidates' Mission Service

On Saturday afternoon, December 9, in the Parish House of St. Matthew's Church, 18th Street and Girard Avenue, the Candidates held their annual service. As the G. F. S. this year is sending its national money gift to the Leper Home at Kusatsu in Japan, the service featured this work. A delightful moving picture of the Home and its activities of the G. F. S. Branch there was shown.

Christ and St. Michael's Branch gave a delightful little play, "Alice Through the Postal Card," about Japan, and an offering was taken for the work at Kusatsu.

LEAGUE FOR THE ISOLATED

A letter from Bishop Taitt has gone out to 550 Intercessors with a copy of the *Friendly Visitor* and a Christmas card of greeting. An invalid colored woman has written a most appreciative letter, enclosing one penny "to start some missionary work." This has already increased to $2.00, and we hope to turn this over many times until the "widow's mite" may be blessed an hundred-fold.

LETITIA GLENN BIDDLE,
Chairman.

HOUSE OF REST REQUEST

The House of Rest for the Aged, 5919 Wayne Avenue, Germantown, is in need of a sofa and a few small chairs. If anyone has articles of this description which they would be willing to give to the home, advise the home or communicate with Mrs. T. C. Jordan, Rex and Seminole Avenues, Chestnut Hill. Any gift will be greatly appreciated. The telephone number of the House of Rest is Victor 6211, and Mrs. Jordan's telephone is Chestnut Hill 4837.

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Through Valleys of the Shadow*

Where the Radiance of Childhood Persists

By the REV. GUY EMERY SHIPLER

Coming back from four days in the mountains of Kentucky and Tennessee I asked myself, "Have I been through some crazy inferno—or the habitation of celestial choristers?" There seems to be no answer to the question, so complex and contradictory are the elements which compose the fantastic picture.

For long years—far too many—I have known something of the poverty in congested city areas. Children of the tenements, beaten by a mad industrial order, have their rightful appeal, their just claim to relief from the inordinate weight that crushes so relentlessly upon them. But with no lesser right do the thousands of children submerged in the valleys of the Kentucky and Tennessee mountain mining camps hold out their hands for help.

I came into these mountains knowing only what I had read and heard of southern mountain life. My impressions, therefore, were those of a novice. If they are unbalanced or prejudiced, ignorance must be my excuse.

Never before has poverty seemed to leap upon me and strangle me as it did in these mountains. "Here is futility!" rang in my mind. Wherever one looks along the lovely ridges, down their sides and into the valleys, in the rural sections of Harlan and Bell Counties in Kentucky and Campbell County, Tennessee, walks desolation—a desolation made unbelievedly grim through an industry expanded by war and now in the backwash of economic catastrophe. Down in the bottoms of the "hollers," as the natives call them, the grimy little cabins of the miners, crowded one upon another, seem to lean together in desperation and shame. In and out of them goes Anglo-Saxon childhood; much of it a childhood glowing with such beauty as I have seldom seen; all of it undernourished, ill-clad, underprivileged; much of it battling desperately with sickness—sickness which strikes hard from the darkness of hunger.

There is physical beauty here, the beauty of the mountains and the beauty of the children; all else, dramatized by the very contrast, is ugliness, stark and gruesome. But there is another type of beauty—that of character, of love, of service.

For many months I had known of the Save the Children Fund. It had been working, so I was told, for the children of the mountains. What was the need? What was the organization doing to help meet the need? Was it overlapping the work of other organizations? Was its work solely that of relief or had it a permanent program? Was it using trained social workers? Was it effectively administered? These and other questions had disturbed me. So I went to find an answer—and did.

Over a road winding along a creek and through the dingy street of a mining camp I drove to a small frame building. Stepping through a doorway I came into a room crowded with mothers holding children in their laps. It was the day for a periodic Save the Children Fund Health Conference. In an alcove a doctor was leaning over a naked child, who was in the process of examination. Before the day was over all the children were to go through this procedure of discovery.

"What do you think of this?" asked the doctor, flashing a light into the mouth of one of the children. I saw a set of teeth as black as the coal in the mines. "No toothbrushes?" I asked. The doctor smiled. "Lack of vitamins," she replied. "It means complete loss of the teeth if it's not corrected."

I stood for a long time studying the faces of the mothers and children. Many of them were faces of sheer Anglo-Saxon beauty, which neglect and hunger had not yet destroyed. Close at hand sat a boy, perhaps nine, possibly ten years old, clad characteristically in ragged overalls and shirt. But neither dirt nor rags could conceal the beauty of his bright face or the splendor of his well-wrought hands.

From month to month the health charts tell the story of these children fortunate enough to come under the care of the Save the Children Fund's doctors, nurses and other social workers. Food, clothing, cod liver oil help them toward health, as well as education.

Education? Such as it is. I went the next day through another valley, and mining camp, to a local school. I have no words to describe the so-called equipment. If the desks and seats had been constructed a hundred years ago—perhaps they were!—of second-hand lumber, and battered by children through all that period, they could not have been worse. There were fifty-four children in this one room, ranging from four to fifteen years of age. Every day each of the two teachers took these children, in age groups, through twenty-seven courses: "When I came here," one of the teachers told

*Reprinted from *The Churchman* of December 15 by permission of the Editor, Mr. Shipler.

me, "we had only twelve text books." That is typical of these mountain schools, for these states do not supply school books, although Save the Children Fund is helping to meet this need.

At the noon hour I saw these children, many of whom had had no breakfast, receiving their bowls of soup, supplied by the Fund. Half of them were barefooted; many had never had a pair of shoes. When the weather turns cold they will be kept at home!

And this is America the beautiful, the just, the land of skill and brains!

"What about sickness?" I asked one of the teachers. "We have plenty of it," she replied. "They come with scarlet fever and smallpox—and I have to let many of them stay." "Why?" I asked. "Because their parents have told me I better not send them home—and I know what that means."

I pondered. "How do you keep from going mad?" I asked.

She smiled and I knew the answer as I looked again at the children.

Everywhere I went I asked social workers, doctors, local clergymen, teachers, business men, what they thought of the Save the Children Fund. Without exception there was ardent approval and gratitude. Under the skilful guidance of trained social workers and nurses the Fund is doing its part toward meeting the desperate need for relief; but its program includes much more.

Permanent health centers, gardening and canning projects, children's story books in traveling libraries, school books, work program for women, church sewing groups, school lunches, recreational leadership, and houses of childhood, with bi-weekly child clinics, book and game rooms, wards of two or three beds, libraries on child welfare and allied subjects, miniature houses in which children may learn home-making—these are some of the projects planned and partly in operation in conjunction with the local churches.

I can think of many needs which place a heavy demand upon us this Christmas season, and many noble organizations through which one may help in meeting these needs. I can think of none more deserving than the Save the Children Fund. Checks for shoes, health work and other causes, and story books for children, may be sent to the Fund at 156 Fifth Avenue, New York, or to *The Churchman*.

He is the truly courageous man who never desponds.

Pleasure and Duty are a hard pair to drive in double harness.

·THE· ·MEETEER·MEMORIAL·

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IN·THE·LEFT·AND·RIGHT·LANCETS·THERE·ARE·THE SYMBOLS·OF·ST·MATTHEW·ST·MARK·ST·LUKE·ST·JOHN ST·PETER·AND·ST·PAUL··WITH·APPROPRIATE·METHOD OF·IDENTIFICATION

THE·WINDOW·WAS·DEDICATED·ON· SUNDAY·· THE·FIFTEENTH·OF·OCTOBER··· BY·THE·REV·J JARDEN·GUENTHER·· RECTOR·OF·THE·CHURCH·

:GEORGE·W·CASEY·IS·THE·ARCHITECT·OF·THE·CHURCH: ·HERMAN·E·KLEINFELDER·· ASSOCIATE·ARCHITECT·

(*Continued from page 127*)

1856, when a congregation was assembled for public worship in the old National Hall, which at that time was in Market Street near Thirteenth. Here the Rev. Dudley A. Tyng, who had been Rector of the old Church of the Epiphany, at the northwest corner of Fifteenth and Chestnut Streets, consented to minister temporarily to the new congregation.

Records which have been preserved state that at the first service, the hall, which had accommodations for upwards of 2,000 people, was almost filled, and that on succeeding Sundays the large congregations were maintained. On January 18, 1857, the first Sunday School was organized, and a report of this first session of the school states it was started on the coldest of what was said to be one of the severest winters experienced in many years, and during the progress of a heavy snowstorm. A reference to the weather conditions is contained in an article written by Dr. Tyng at the time, in which he said:

"The heavy snow was already falling, rather flying, and the wind cut like a razor; however, there were brave hearts among us, young and old. So the afternoon found us with thirty teachers and ninety-three scholars (there were more teachers than we could find room for)."

Later, on February 23, organization of a parish was effected, the name "Church of the Covenant" adopted, and a vestry of twelve men elected to serve until a charter could be obtained and a regular vestry elected.

Meanwhile Dr. Tyng was being urged to accept the rectorship. At first he was loathe to do so, as he had been considering taking up work in the far western part of the country. Finally he became convinced it was his duty to remain with the new congregation, and at the service in National Hall on March 1, 1857, he made public announcement he would accept.

On Ash Wednesday, April 8, one hundred and twenty persons responded to an invitation to attach themselves to the new church. On May 24, in the same hall, Dr. Tyng presented a class of forty-four persons to Bishop Potter for Confirmation. In June the charter was obtained, and on December 20, 1857, Dr. Tyng was unanimously called as Rector. Prior to his election the services had been transferred from National Hall to old Concert Hall, in Chestnut Street west of Twelfth, and the congregation worshipped there while the church was being built in Filbert Street. Dr. Tyng died in 1858 from injuries received in an accident.

The congregation worshipped in Filbert Street under a succession of Rectors until about thirty years later, when the Pennsylvania Railroad built the elevated railroad from its old Powelton Avenue station to the new Broad Street station. This changed the whole character of the neighborhood as a residential section and forced the Church of the Covenant to seek another location. The present church was built at Twenty-seventh Street and Girard Avenue, in a rapidly developing residential district. The old Filbert Street property was sold to the Adams Express Company. The Rev. J. J. Joyce Moore was the first Rector in the new location and remained until he was called to the rectorship of old St. Andrew's Church, in Eighth Street near Spruce. Several other Rectors followed Dr. Moore, and on December 15, 1923, the Rev. George Warrington Lamb, began his rectorship, the Tenth Anniversary of which was commemorated in connection with the parish Seventy-fifth Anniversary.

St. Peter's, Germantown

During the sixty years which have elapsed since the first services were held in this parish church it has been served by but three Rectors. The Rev. Theodore S. Rumney served from its beginning in 1873 until his death in 1903; the Rev. Stewart P. Keeling, who came to the parish in 1901 as an Assistant, and who succeeded Dr. Rumney, served as Rector until he resigned and was elected Rector Emeritus in 1929. The Rev. Edward H. Vogt, present Rector, followed Dr. Keeling, after one year as Assistant.

First services were held in St. Peter's Church on December 21, 1873, the preliminary steps for the organization of the parish having been taken at an earlier date. The cornerstone of the church was laid on June 30, 1873. The grounds on which from time to time additional buildings have been added, were the gift of the late Henry H. Houston. The Sunday School building was opened in March of 1874, and in May of that year the parish was admitted into union with the Convention.

In 1884 the present rectory was completed. In 1893 a chime of fifteen bells replaced the original bell in the tower, and was the gift of Miss Jennie Riegel as a memorial to her father and sister. Subsequently the chapel building was added. This was the gift of Mrs. Henry H. Houston as a memorial to her husband, and on January 24, 1897, the first services were held in this chapel. In 1898 the parish house was erected to commemorate the Twenty-fifth Anniversary of the church and also to commemorate the Twenty-fifth Anniversary of the rectorship of Dr. Rumney. This building also was the gift of Mrs. Henry H. Houston. Many other memorials have been given by members of the parish.

REV. JOHN RATHBONE OLIVER COMES TO DIOCESE FEB. 7

The Rev. John Rathbone Oliver has kindly consented to give an address on "Spiritual Needs in the Life of Today," for the benefit of the House of Rest and Retreat at Bay Shore, Long Island, directed by the Sisters of the Holy Nativity. The address will be given on Wednesday, February 7, at 8 P. M., at St. Clement's Parish House, 20th and Cherry Streets. Admission will be 75 cents. There will also be music.

This beautiful House is situated on the south shore of Long Island, forty-three miles from New York, and is open all the year for ladies desiring physical and spiritual rest. For information please address the Sister-in-charge.

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Southern Brazil has two new recruits, the Rev. Messrs. Raymond E. Fuessle and Martin S. Firth. They fill long-standing vacancies in the Brazil staff. Mr. Fuessle will be supported by designated offerings through Grace Church, Jamaica, New York, his home parish. For the present, partial provision is made for Mr. Firth by the designated offering of the Foreign Committee of the Pennsylvania Branch of the Woman's Auxiliary.

The new building for medical work at Sagada, Philippine Islands, is actually done—at least the half of it which was all that could be built with present resources—and Dr. Jenkins has moved in his patients. This is one of the buildings toward which an appropriation was made from the last U. T. O. They have had to move the old equipment into the new building, and much of it is so dilapidated that sometimes it almost endangers the lives of the patients. They care for more than 2,000 patients a month; in one recent month the total was over 3,000.

Two Chinese parishes in the district of Shanghai became self-supporting in 1933: Grace Church, Soochow, and All Saints, Shanghai. This means that the congregations pay the salary of the Chinese Rector, the sexton's wages, and all miscellaneous expenses.

The first Episcopal Church in the State of Nebraska has been keeping its 75th anniversary. This is in Nebraska City, the Church of St. Mary, so named because at the time of its organization one of the women members said she did not see why so many churches had to be named for men.

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Confirmation Appointments for January and February

Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, will be in the Diocese during the month of February to aid in taking Confirmations. During the month of January the Bishop of the Diocese will take all appointments.

January 5.—Friday.
Evg.—Phila., St. John Free.

January 7.—First Sunday After Epiphany.
A. M.—Chestnut Hill, St. Paul.
Evg.—Manayunk, St. David.

January 10.—Wednesday.
Evg.—Tacony, Holy Innocents.

January 12.—Friday.
Evg.—Aramingo, St. Paul.

January 14.—Second Sunday After Epiphany.
A. M.—Meadowbrook, Huntingdon Valley.
P. M.—Phila., All Souls.
Evg.—Crescentville, All Saints.

January 17.—Wednesday.
Evg.—Franklinville, Christ Church.

January 19.—Friday.
Evg.—Phila., Annunciation.

January 21.—Third Sunday After Epiphany.
A. M.—Chestnut Hill, St. Martin-in-the-Fields.
P. M.—Branchtown, House of Prayer.
Evg.—Germantown, Christ Church and St. Michael.

January 24.—Wednesday.
Evg.—Venango, St. George.

January 26.—Friday.
Evg.—Richmond, St. George.

January 28.—Septuagesima Sunday.
A. M.—Oxford, Trinity.
P. M.—Bridesburg, St. Stephen.
Evg.—Phila., Zion.

February 2.—Friday.
Evg.—Phila., St. Mary Chapel, Visiting Bishop.

February 4.—Sexagesima Sunday.
A. M.—Francisville, St. Matthew, Visiting Bishop.
P. M.—Phila., Messiah, Visiting Bishop.
Evg.—Oak Lane, St. Martin, Visiting Bishop.

February 7.—Wednesday.
Evg.—Kensington, Emmanuel, Visiting Bishop.

February 9.—Friday.
Evg.—Phila., St. Augustine, Visiting Bishop.

February 11.—Quinquagesima Sunday.
A. M.—Kensington, St. Luke, the Bishop.
A. M.—Germantown, Good Shepherd, Visiting Bishop.
P. M.—Somerton, St. Andrew, the Bishop.
P. M.—West Phila., St. George, Visiting Bishop.
Evg.—Phila., St. Gabriel, the Bishop.
Evg.—West Phila., St. Andrew, Visiting Bishop.

February 14.—Ash Wednesday.
P. M.—Angora, Church Home, the Bishop.
Evg.—Wyncote, All Hallows, Visiting Bishop.
Evg.—Phila., St. Monica, the Bishop.

February 16.—Friday.
Evg.—Phila., St. Nathanael, the Bishop.
Evg.—Phila., Prince of Peace Chapel, Visiting Bishop.

February 18.—First Sunday in Lent.
A. M.—Frankford, St. Mark, the Bishop.
A. M.—Mt. Airy, Grace, Visiting Bishop.
P. M.—Phila., St. Simeon, the Bishop.
P. M.—Phila., St. Bartholomew, Visiting Bishop.
Evg.—Mayfair, Resurrection, the Bishop.
Evg.—Phila., Advocate, Visiting Bishop.

February 20.—Tuesday.
Evg.—Phila., St. Elisabeth, the Bishop.
Evg.—Haddington, St. Barnabas, Visiting Bishop.

February 23.—Friday.
Evg.—Bustleton, St. Luke, the Bishop.
Evg.—Kensington, Good Shepherd, Visiting Bishop.

February 25.—Second Sunday in Lent.
A. M.—Phila., St. James, the Bishop.
A. M.—Overbrook, St. Paul, Visiting Bishop.
P. M.—Phila., Holy Trinity, Chapel, the Bishop.
P. M.—Phila., St. Michael and All Angels, Visiting Bishop.
Evg.—Phila., Transfiguration, the Bishop.
Evg.—Hestonville, St. James, Visiting Bishop.

February 28.—Wednesday.
Evg.—Wissinoming, St. Bartholomew, the Bishop.
Evg.—Elmwood, St. Cyprian, Visiting Bishop.

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